AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

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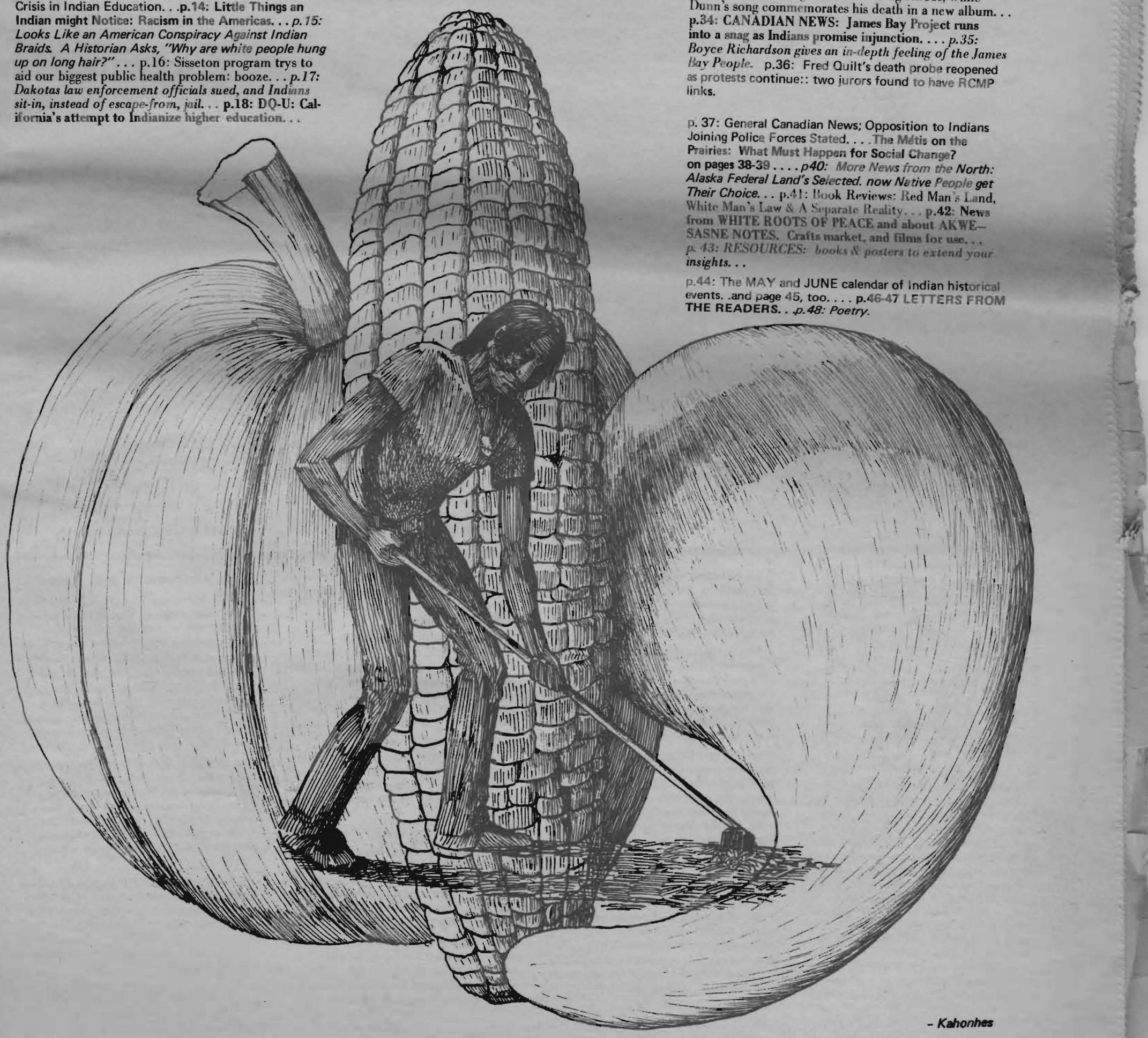


– *Kahonhes*

AKWESASNE NOTES

North natives oppose Chretien policy paper

INDIANS COME SECOND

Ottawa, Canada — A crisis between native peoples in the north and the Canadian Government is deepening as a result of Canada's refusal to acknowledge aboriginal rights to land and resources.

Persistent efforts of opposition members of Parliament and native groups to get a commitment from either Prime Minister Pierre Trudeau, or Minister of Indian Affairs and Northern Development Jean Chretien have failed so far — and equally persistent have been pressures on the government to "develop" the North.

Reacting sharply to the government's policy statement was Francis Black Duck, economic advisor to the Brotherhood. He said they would take the case to the United Nations if they get no satisfaction from Ottawa. "There can be no development of any resources in the north until all treaty and aboriginal rights claims are justly settled," he said.

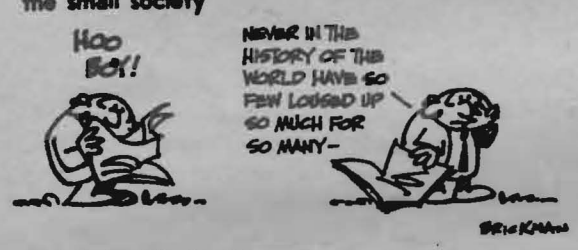
On March 28, the government tabled a planning policy that laid down guidelines for development for the next ten years, speaking in glowing terms of the creation of jobs and educational opportunities for native peoples, but neglecting to mention aboriginal rights. There are no reserves in the Territories, and no treaties which have been settled.

Then, on April 28, Prime Minister Trudeau announced that the government would begin building a $10 billion oil, gas, and road corridor the full length of the Mackenzie Valley, starting simultaneously from Inuvik in the north, and Fort Simpson in the south.

Earlier, a scientist working for the federal government, Dr. Peter Usher, had issued a report accusing his own department, Indian Affairs, of allowing oil exploration in the Northwest Territories to take precedence over the interests of the local inhabitants.

In a television interview, Chretien denied the accusation and termed it "nonsense". "I never claim that all the people that work for us are very bright. Sometimes they make mistakes." He agreed that Dr. Usher's conclusions were "stupid".

the small society



A BIT OF ADVICE FROM THE U S A

If our Indian communities do not take the initiative in designing and controlling their economic development, then the government, in concert with the American business community, will take it. All of Indian Country has experienced some of the ill effects that this marriage can bring about.

In the name of progress, conservation, power, and non-Indian economic necessity, our water and forests, and all our natural resources are being exploited in the name of all that's good and holy for the non-Indian community.

Indian Country, if it is going to one day develop the economy necessary to support a viable community of Indian people, must not permit and encourage any further exploitation of its resources. The Bureau of Indian Affairs is singularly the most guilty in carrying out such a program for the Department of the Interior and not in the best interest of its Indian constituents.

— Leon Cook, President, NCAI (and former deputy director of BIA Economic Development)

— Ed Finlay / Kanai News photo

Last summer, Prime Minister Pierre Trudeau sat for this photo with Chief Jim Shot Both Sides of Alberta. Now, observers wonder, will this mean it's Cowboys-And-Indians all over again in the Northwest Territories?

— Walt Kelly's "Pogo"

(Native peoples had never looked to the oil industry as any particular friend. In fact, were these not the people whose drilling and pipelines threatened to disrupt the native way of life forever? But for their own self-interest, the oil people want the government to come to an honorable settlement of native rights in the North. After all, if the oil men make massive investments in Northern production and then find themselves tied up in costly and lengthy court cases, that is a poor way to make a buck (pun intended). Now, however, the oil people are speaking out for native rights — or at least the settlement of rights for cold cash. The

John Chretien, minister of Indian affairs and northern development, has issued a policy statement on "the government's northern objectives, priorities, and strategies for the '70s."

A lengthy document as presented to the Commons standing committee on Indian affairs and northern development, the statement emphasizes through-out its text the government's great concern for the well-being of the native peoples of the north and the preservation of their culture.

It assures that no development will be undertaken or permitted anywhere in the northland without the government first convincing itself that said development would be either beneficial or, at the very least, not harmful to the residents of the thinly-populated country north of the provinces.

Chretien expounded at length about the need to provide work for the natives, to raise their standard of living and to provide them rights equal to those enjoyed by other Canadians living in the south. It even mentioned the government's willingness (eagerness?) to assist in assimilation (of) those natives who opt for a materialistic, southern, way of life.

But nowhere in the statement, which ran to 11 closely-typed, legal-sized pages, was there a mention of native land claims or settlement rights.

. . . Also ignored, and probably more by intent than chance, was any reference to the question of aboriginal rights, which will be the grounds upon which non-treaty Indians in the NWT, and the Yukon and the Metis of both Territories and the Eskimo people are basing their fight for recognition of land claims.

. . . But in stressing education and assisted adaptability, Mr. Chretien ignored a problem much more immediate than the long-range assimilation of the native into a modern way of life.

That problem is money.

Money that the natives want. Money, either in cold, hard cash, or in the form of land grants and mineral rights to all northern resource development. Money with which the tribes and settlements can then proceed with establishing a better way of life for their people.

And money that's going to be sought as their God-given aboriginal right. The right they claim resulted from their having lived on the land of the north for many hundreds of years before the white man intruded.

There's the stickler. Mr. Chretien made no reference to such matters as native rights or aboriginal settlements in propounding his master plan for the north for the decade of the '70s. Which, one could reasonably assume, means the government is entertaining no thought of treaty or aboriginal settlements as part of its native development program over the next eight or nine years.

And that's bad not only for the natives, but for the oil industry as well. Because the natives of the north are organizing (in many cases organized) to fight any attempt to pipeline oil or gas from the Arctic to the hungry markets of the south until their land claims are dealt with by Ottawa.

. . . From a time and dollars standpoint, it might well behoove the industry and/or the companies with northern interest to do a bit of lobbying in Ottawa in an effort to get the native claims issue settled one way or the other, before it screws up a pipeline deal. . .

AKWESASNE NOTES STILL LIVES — A THANK YOU TO ALL WHO SUPPORT US

In the last issue of AKWESASNE NOTES, we reported that we were undergoing some harassment . The editor had been arrested by the U.S. Border Patrol and questioned about whether the publication — which consists largely of reprinted material from daily newspapers and a few magazines — is Communist inspired or supported, investigators had come from the Internal Revenue Service, and a New York State employee had circulated a petition asking that the editor be removed from the reservation.

But things have been quiet for the last month. Support came from a wide variety of groups: the American Indian Press Association, the American Friends Service Committee, Indian Rights Association, Native American Legal Defense and Education Fund, and many readers backed up our efforts. A special article by Frye Gaillard appeared in the *Race Relations Reporter,* and Richard LaCourse of the AIPA circulated an article to Indian newspapers across the land. Lee Smith wrote a letter to the editor published in *The Militant.*

Indications now are the the difficulties stemmed from non-traditional people on the New York State side who are planning on industrial expansion and other projects on the reservation who are afraid AKWESASNE NOTES "will be in their hair" and who "want a clear road." At one point, because of the involvement of federal, state and local officers, it was feared that a high-level conspiracy to do the paper in was afoot, but this is not the case, apparently.

AKWESASNE NOTES main job is to keep the people informed. Whether projects are good or bad is up to the people of the reservation to decide. Some people may be interested in suppressing the news and a free forum; ours is in digging out the facts and allowing an expression of opinions.

This paper cannot exist without the support of you — the human being who reads these words now. There are many ways you can keep the paper strong:

take action on what you read. Write letters, think, give support, lend spiritual strength.

send clippings from your local papers. If there is a good photo, ask the photo dept. for the loan of a print. Make sure all clips are dated and source given.

send your own materials: photographs you have, or can take. Cover an event with your camera. All can be returned upon request.

send us articles, essays, editorials, letters-to-the editor, suggestions, cartoons. Cover an event in your area with interviews and on-the-scene report.

sell the paper at a powwow, meeting, church, on your reservation, at the Indian center, in bookstores in town and on campus. You send us 35 cents for each paper after and if they are sold.

send us mailing lists. We will send sample copies of the next issue. How about a list of all Indian schools? of every family on your reservation? of the members of your organization?

let us know of people we should send the paper to — Indians in institutions, friends, anyone who may want to see this paper.

check out your school or public library. If they don't subscribe, ask them to do so. If they can, encourage them to send a contribution. Most send $5.

support the paper financially, if you are able. we need money for stamps, printing, typewriter ribbons.

Everything in this paper came from someone who cared to send it in. And to you all, we are grateful.

AKWESASNE NOTES is possible only because of the hundreds and hundreds of people who send in clippings, who sell the paper, who write for it — and especially to the people of Akwesasne who gather for the chore of stuffing mailbags, glueing on labels, tying bundles — a tedious two or three day and night job.

The cover drawing in this issue is by Kahonhes, of the Turtle Clan, son of Ray Fadden. We are also grateful to Sam Lynch of the Seminole people, who has helped with layouts and artwork and who put much effort into this issue.

Anonsowenrate is now spending the most of every day sending out books and back issues. Kanaratanoron does the many chores and odds-and-ends necessary to keep us going. Nan Lopez has been writing upwards of 50 letters every day to keep up with a mountain of correspondence. Art Solomon came down from Sudbury, Ontario, to do repair work and carpentry on the house, while his wife Eva kept us happy and well-fed for a week. Clarence White lugs the mail back and forth every day without fail, and Rita White sees that we are kept in food and supplies. Diane Sohegan came up from Rhode Island to help with office work. Ateronhiatakon of the Snipe Clan is handling the ever-increasing marketing service we are providing to Indian craftsmen. And there are so many more who have helped — and each for the same salary — food and shelter. Nothing more. New York *Times,* eat your heart out!

MORE IMPORTANT ANNOUNCEMENTS ARE ON PAGE 45 REGARDING THIS PAPER AND WHITE ROOTS OF PEACE

CALENDAR

MAY

15-19 Duluth, Minnesota: Anishinabe Week at University of Minnesota. Leon Cook, Dan George, Gerald Vizenor, Chuck Robertson, LaDonna Harris, R. Buffalohead. Contact (218) 726 8141.

20 Randolph, Massachusetts: Powwow at Civil Defense HQ, sponsored by Schaghticoke Indian Assn of New England.

20-21 Wayne, N.J: Thunderbird Indian Dancers Show at Sun Tan Lake, Route 23.

25-31 Indian Island, Old Town, Maine: Traditional North American Indian Unity Convention, Penobscot Nation. Contact: Eugenie Thompson, (207) 827-5468.

27-28 Rocky Boy, Montana: Memorial Day PowWow. Dance Contests, Exhibition Dances, Traditional Giveaways. Contact: Robert Gopher, Box 601, Great Falls, Montana 452-8795.

27-29 LittleRock, California: Totem Pole Ranch, Antelope Valley American Indian League Benefit Powwow. Contact: Eddie Little Sky, POBox 393, Palmdale, California. (805) 947-7085.

27-29 Oklahoma City, Oklahoma: Champion of Champions Powwow, Springlake Park. Contact: Ray Butler, 7101 SE 15th St., Midwest City, Oklahoma 73110.

JUNE

1-4 Fairfax, Oklahoma: Osage Dances

3-4 Walpole Island, Ontario: Second Powwow @ Sugar Bear's, Route 3, Wallaceburg, Ontario.

3-11 Colony, Oklahoma: Cheyenne & Arapaho Gourd Dancers Powwow.

5-17 Gracemont, Oklahoma: Annual Intertribal Caddo Dance 4½ N, 1½ E.

19-21 Okemah, Oklahoma: Fifth Traditional Indian Convention.

22-25 El Reno, Oklahoma: Intertribal Exposition. Contact: Frances Beard, 108 E. Cavanaugh, El Reno, Okla.

22-25 Hominy, Oklahoma: Osage Dances

24-25 Buffalo, New York: Native American Indian Cultural Center Workshop Conference. For delegates from cultural centers in the U.S. and Canada. Contact Mrs. Edna Printup, 25 Nicholson Ave., Buffalo, N.Y. 14214.

29-2 Pawnee, Oklahoma: Annual Pawnee Homecoming.

JULY

1-4 Lame Deer, Montana: 2nd Northern Cheyenne Powwow. Contact: Northern Cheyenne News, Lame Deer.

1-4 Ludington, Michigan: Indian Enterprises Powwow. Contact: Indian Enterprises, 1366 Winston, Rothbury Michigan. Or Call Douglas Pierson (616)861-2234.

1-4 Fort Duchesne, Utah: Annual 4th of July Celebration Contact: Carlene Ignacio, Tribal Office, Ft. Duchesne.

4-6 Washington, D.C. — Smithsonian Institution 6th annual Festival of American Folklife on the National Mall. One feature: Indians of the Southwestern U.S.

11-August 13 Pine Ridge, South Dakota: Red Cloud Indian Art Show. Contact: Red Cloud Indian School, Pine Ridge.

13-16 Red Rock Oklahoma: Oto Powwow

14-19 Anadarko, Oklahoma: American Indian Exposition, Contact Chamber of Commerce.

20-23 Walters, Oklahoma: Comanche Homecoming.

23 St. Mary's, Kansas: Ceremony for return of St. Mary's College to Prairie Band of Pottawatomi. Contact: Francis Battese, Mayetta, Kansas.

25-1 San Diego County, California: Traditional Indian Unity Convention, Quca Ranch, LaJolla Indian Reservation. Contact: Bob Lofton, 662 E. El Norte Parkway, Escondito, California. (714) 747-2651. A sacred meeting. Prophesies, Legends, Men and Women's Sweat Lodge.

27-29 Baton Rouge, Louisiana: United America Indian Angels PowWow, at International Brotherhood of Teemsters Hall. Contact: Indian Angels, POBox 52883, Baton Rouge, Louisiana 70805.

28-29 Wichita, Kansas: Mid-America All-Indian Days. Contact: Jay Hunter, POBox 1638, Wichita, Kansas.

28-30 Oklahoma City, Oklahoma: Oklahoma City Powwow.

28-30 Kansas City, Missouri: Tenth Annual Powwow. Benjamin Stables, 87th and Hillcrest Road and I-435. Council Fire of Greater Kansas City Indian Club. Contact: Anita Harris, 13240 West 63rd, Shawnee, Kansas.

31-August 12 Ellensburg, Washington: American Indian Theatre Arts Festival, Central Washington State College. Contact: Dr. Peter T. Vagenas, CWSC, Ellensburg, Wa.

Limitations of space and time have caused much important news to be left out of this edition. The next edition will include these items, and will be published as soon as there is sufficient funds to do so. We're sorry if we've had to pass over news from your area — but see if we don't make up for it in the next paper. Thanks.

Money, Money, Money...

To subscribe. . .

There is no fixed subscription rate. But that does not mean the paper is free. Printing alone for this issue is well over $2,000. Postage will be over $500 this month. Not to mention glue, string, typewriter rental, etc., etc.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. And if you can help with the costs, we will appreciate that. That's the Indian way — make it work. (And see the other ways to help listed on this page. It takes more than money to make a good paper.)

BACK ISSUES

There are 12 back issues still in print. They are 50 cents each. The 6 in volume two are $3, the six in volume 3 are $3, and there are a few of the last issue at 50 cents each.

Volume One (1969) is out of print, but available on microfilm. There were ten issues that year. Volume Two (1970) had just seven issues. Number 1 is out of print, and the rest are still available. Volume Three (1971) had nine issues.

Number 1, 2 and 5 are out of print.

This is the second issue of volume four (1972). The next issue should be mailed about June 1, give or take a month.

The paper is available on microfilm and microfiche. Contact Bell and Howell Co., Picrophoto Division, Old Mansfield Road, Wooster, Ohio 44691 OR 3M International Microfilm Press, 521 West 43rd St., New York, N.Y. 10036.

DO YOU HAVE A RED LABEL?

Look at the front page address label. If it is marked in red, this is the last issue you will receive unless we hear from you. We hope you won't be angry — this is the only way we have of cleaning up the mailing list every so often. This month, it is people in areas of California that may find their labels in red. ALL YOU HAVE TO DO IS WRITE TO US if you are red-labelled. This is not an appeal for money, although this would be a good time to renew your financial support if you wish.

AKWESASNE NOTES
WHERE THE PARTRIDGE DRUMS

AKWESASNE NOTES is the official publication of the Kanienkahake (Mohawk Nation) at Akwesasne. Opinions expressed are not necessarily those of the Kanienkahake, and sometimes not even of those who express them, although we try.

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RARIHOKWATS, Editor

TO TELEPHONE: (518) 358-2656. This number will be valid only until mid-June — do not use after that time. We will have another number then via Fort Covington, N.Y.

YELLOW THUNDER'S DEATH

Relatives of Yellow Thunder in mourning.

Gordon, Nebraska

Why is Raymond Yellow Thunder dead?

The Sheridan County Prosecuting Attorney said it was because of a "cruel practical joke" by "pranksters". Examining doctors said it was a "brain hemorrhage" that ended his life. Dr. W.O. Brown of Scottsbluff said the hemorrhage had been caused by a blow.

On the night of February 12, 1972, Raymond Yellow Thunder, age 51, was picked up by four white youths and driven to the local American Legion Club. They forced him to take off his pants and undershorts, and shoved him into the clubhouse, where a dance was underway. They forced him to dance for the 100 persons present, and then they threw him out into the winter's cold.

The next morning, he complained to the police about having been forced into that situation. On February 20th, his body was found by two boys in the front seat of a pickup truck in a used car lot.

Rumors quickly spread through the Indian community. Some said he had been tortured, even castrated, and that his skull had been caved in. Law officials denied this. But as far away as Cleveland and Washington the rumors persisted.

Officials of the American Indian Movement, already in Page 4 Omaha for other meetings there, rushed over to Pine Ridge. Word was travelling fast about the unrest building up there about the death of Raymond Yellow Thunder. About 2,000 Indians attended one meeting and decided the thing to do was to head for Gordon. Representing 55 nations from across the continent, over 1300 said they would go – including a thousand Oglala Sioux.

At the rally, Annie Comes Last, Yellow Thunder's sister, said that she had asked the Bureau of Indian Affairs at Pine Ridge for legal aid and was turned down. It was then, she said, she asked the American Indian movement people to help.

Russell Means, national AIM coordinator, made the point of the protest clear. "We no longer are going to stand by and watch our women raped and our men beaten, run over and killed while the courts do nothing," he declared.

Gordon has a population of about 2,100, of which about 200 are Indian. The caravan of hundreds – maybe a thousand Indians – was accompanied by a state trooper escort ordered by Governor J.J. Exon. Word had it that the Indians were armed.

After a rally just north of Gordon's business district, Indians marched the two blocks to the community building and jammed first into the poorly ventilated basement. Later, city officials invited them to use the roomier gym upstairs, and provided coffee and sandwiches. State police, sheriff's deputies and city police kept a low profile, and most of Gordon's white residents kept cool.

Near the end of the first day of Meetings at the city auditorium in Gordon, Means proclaimed, "We've put Gordon, Nebraska, on the map." But he added soon: "If things don't start getting better in Gordon for Indian people, we're going to get together and take Gordon off the map."

A reporter then asked Means if that comment meant that Indians would take up violence.

"Indians don't have to 'take up' violence," he replied. "The violence already is there. It was put there by the white man, and violence is the only thing that the white man understands."

Such talk caused the white residents of Gordon to desert the streets of the town during the AIM meeting. The mayor ordered the taverns closed. Rumors came up about 5,000 armed Indians ready to move south from the Pine Ridge Reservation to stage a sand hills version of the bloodshed in American cities in recent years.

About 250 Indians stayed in the community building overnight, others seeking accommodations with friends.

The following day, the Indians demanded – and to everyone's surprise – got the presence of the Mayor and several councilmen. The officials were set upon verbally and warned that justice had to come to Gordon and that discrimination had to go.

Negotiations followed, and eventually the town officials agreed to set up a biracial human relations council. They agreed to reinvestigate the death of Yellow Thunder via a second autopsy. Indians were to be aided in the electoral process and in seeking public office. Officer John Paul would be suspended from the Gordon police force pending the outcome of an investigation into charges that he had mistreated Indian women. Also, two Indians who had been booked for drunkenness and lodged in the nearby Rushville jail were released.

There was no violence, no damage. Only white attorney Ed Holstein had cause for complaint, as he was bodily removed from the community center by a group of Indian women after he appealed for reason among the demonstrators. It was a welcome letdown for the four-man police department, whose strength was augmented by newly-deputized citizens, three policemen from Rushville, local firemen, and county sheriff and state troopers. The police kept a low profile. Other patrolmen were placed on alert in western Nebraska at the governor's order in response to what he termed "a potentially explosive situation."

Means attributed the "total success" of the demonstration to the power of the sacred pipe, which rested in a prominent position in the gymnasium throughout the Indians' presence. Just before returning to Pine Ridge, Means sat with leaders of other tribes to pass around the pipe in a solemn ceremony. "I'm going to build a youth spiritual center in Pine Ridge soon. It's going to be for the youth the white man has treated the worst. It will be a sacred place," he promised.

In Lincoln, the state capitol, the man who served as Gov. J.J. Exon's eyes and ears at Gordon during the whole episode concurred that Nebraska has been racist toward Indians. He said a full grand jury investigation of the Gordon problem is "a must" and preferably a federal grand jury because Indians are distrustful of the state.

Clive Short, who lived in the northwest Nebraska area for 40 years and subsequently dealt often with Indians as a U.S. Marshal, defended the presence at Gordon of American Indian leaders from outside the Nebraska-South Dakota area on grounds they "were there for their people." The governor's representative suggested that Martin Luther King did not confine his activity to Atlanta. "Every organization has its lobby, hucksters, and front men," he said.

Also, in Lincoln, Nebraska Indian Commissioner Robert Mackey said he has unofficial word from the Bureau of Indian Affairs sources in Washington that a full scale investigation of Indian affairs will be launched in Nebraska.

The Nebraska Legislature had already ordered the state attorney general to investigate the death and the Indian protests. Mackey said the investigation "would branch into other areas of the state" and would not be limited to criminal matters. He said it would include employment "and other atrocities".

Mackey said there are indications that once the Gordon area had been studied, investigating teams would move into Thurston County and Valentine, Alliance, Scottsbluff, and North Platte.

He also said that the file of every Indian prisoner at the state penal complex in Lincoln would be reviewed.

The editor of the weekly Gordon *Journal*, Mrs. Riva Evans, said "the town was pretty scared about this meeting and what might happen." And she felt the town was getting a "bad rap" as far as discrimination was concerned. "I've run this paper for 21 years here," she said. "Gordon's always been good to the Indians. Just look at the school activities," she continued. "Why, for the last two years, the 'King of Sports' award has gone to an Indian."

Many of the Indians wore full-size American flags upside down over their shoulders.

"It's a symbol of distress," said Means. "The American Indian nation is in distress, and this is the best way to show it."

Gordon's city clerk, Gerald Swick, was outraged at what he found when he arrived on the second day of protest at the small suite of city offices located in the same building as the auditorium where the Indians had gathered all night. Several Indians were sleeping on the flags they earlier wore around their shoulders.

"I've never seen anything like this," said Swick. "When I saw those Indians sleeping on their flags, I almost became ill."

Details of Yellow Thunder's death did not appear in the Gordon *Journal.*

"What happened to Yellow Thunder," he said, "should not be allowed to happen in any town. However, I think Indians are treated reasonably well here. If they weren't, wouldn't they live somewhere else?" Isham denied charges that Gordon was any more racist "than any other town, including Lincoln or Omaha."

Bob Isham, president of the First National Bank was one of the white people who said much of the trouble was caused by "outside agitators".

"I think Indians are treated reasonably well here," Isham said. "If they weren't wouldn't they live somewhere else?"

Many of the community's white residents appeared to be in sympathy with the Indians' complaints. But they joined Isham in denying charges that there was widespread discrimination in the community.

Many Indians interviewed, however, had a somewhat different, if cautious story.

"I went down to the meeting last night, and I listened to the whole thing," said Ted Ghost Dog, 47, as he squinted into the early-morning sun while standing on a sidewalk in front of the town's only hotel. "Most of the local Indians went there," he said. "I think they did some good things. Maybe things will have to get stirred up to get some change."

Ghost Dog, like several other Indians, related instances of what Indians refer to as "dual justice" at the hands of the all-white police forces.

"If a white man has a little too much to drink and is staggering along the street, the cops just tell him to get on home, maybe they even drive him home," said Ghost Dog, a native of Gordon. "But if an Indian does the same thing, they clamp him in the jail and make him eat breat and water."

Declaring " a complete and total victory", the demonstrators left Gordon after signing a joint statement with local and state officials.

However, John Bat Richard, chairman of the newly organized Pine Ridge AIM chapter, said they would organize a chapter for northwest Nebraska.

"We want to make sure that this thing doesn't die off after everyone goes home," Richard said. "If we make a lot of noise here for a couple of days, then go away and leave things as before, then nothing really will have been accomplished," he said.

(This article is a compilation of information from Richard La-Course and Charles Trimble of the American Indian Press Assn., Tom Allen of the National Observer, *Dan Pillar of the Des Moines* Register, *Terry Woster of the Associated Press, Robert Williams of the Washington (D.C.)* Post, *Lyn Gladstone, West River Editor for the Rapid City* Journal, *and special thanks to the staff of the* Nebraska Reporter, *a laboratory newspaper produced by the school of journalism at the University of Nebraska for their excellent coverage and photographs.*

"I hope they've alerted John Wayne!"

Because of the rumors of torture, a second autopsy was ordered. The body was exhumed from its grave on the Pine Ridge reservation, and transported to the undertaking establishment of Coroner George Behrens of Rapid City.

The autopsy was performed by Dr. George Ogura, aDenver pathologist, witnessed by Dr. Jesse Samuels of New Haven, Connecticut, who had been called in by AIM officials. Afterwards, John Echo Hawk reported that "there were no cigarette burns, broken bones, or castration of the body of Yellow Thunder." He said the family is fully satisfied with the accuracy of the findings. Echo Hawk is an attorney for the Native American Rights Fund of Boulder, Colorado.

One of the questions in the minds of many was why the accusations of torture had arisen in the first place.

Echo Hawk has a theory on this which he reported to the news conference after the autopsy. "The key question here is why the rumors were started. The reason must be the tension that Indians live under in areas near these predominantly white communities. The tension is because of numerous incidents, of which Yellow Thunder's death was only one. I don't think we need to ask why there is tension when Indians are humiliated in this fashion so often."

Melvin P. Hare and Bernard J. Ludder are charged with manslaughter and false imprisonment. Robert Bayliss and Jeanette Thompson are charged only with false imprisonment. All were free on bail originally set at $12,500, and later reduced to $6,250.

In preliminary hearings on March 25th, more details came out about just how – and why – Yellow Thunder had died. Ludder, himself a defendant, testified that he saw Robert Bayliss beat the Lakota late on the night of February 12th, and that Leslie Hare told him that he had stamped on the Indian. He testified all the defendants had been drinking.

Ludder said that after Yellow Thunder had been beaten he was thrown into the trunk of an automobile and taken shortly after midnight to the American Legion Hall. After he was forced to dance naked from the waist down, he fled, but a short time later, the group found him again in the parking lot, still without his clothes. They threw him into the trunk of the car again and drove him to a nearby laundry where he was allowed to get dressed.

Attorneys for the Hare brothers asked that the charges be dismissed in a motion claiming the state failed to prove any blows were struck at Yellow Thunder or that probable cause of death could be linked to their clients. Judge Wendall Hills overruled the motion.

All five defendants are in their twenties and from local families, except Ludder who is from South Dakota.

Among the white people – and even among many Indians, the involvement of AIM was more controversial than Yellow Thunder's death. The spoke in we-never-had-any-trouble-before-they-came terms.

But one Oglala woman who works for a BIA-sponsored program said, "At lease when they (AIM) talk, people listen. Nobody listens to us out here. I hate violence, and I am much afraid to allow militancy to go to far. But why won't white listen to us unless first something shocking happens? They only listen when forced to, not because they want to make things better. If it takes militancy to get someone to pay attention to what's happening out here, then thank God for AIM."

Like many towns lying near reservations, Gordon is mostly owned and operated by and for the white man.

He sits on the City Council and at the counter in Saults Drug Store. He runs the golf buggies at the country club. He lives where the frame houses are freshly painted on streets that are paved and well-lighted, across the tracks uptown from the rickety shacks surrounded by noisy, russet-skinned children playing in dusty lanes, away from the silent, worn-out hardtops propped up on cinder blocks, half-hidden by weeds.

He speaks of "good Indians", of "bad Indians", of "our Indians" – all Sioux – of how they aimlessly drift on and off the Pine Ridge reservation 15 miles to the north, of how only one has managed to graduate from Gordon High in recent years, of how they will not work steadily for $1.65 an hour in the grimy garages and chilly meat-packing plants downtown, of how those who do work spend all their money in the Western and Z.K. saloons.

And, yes, if you press him hard enough, he will concede that Gordon, in fact, does have an "Indian problem," that "something more" ought to be done for the Sioux who live here or come down from Pine Ridge to shop. But what? He is not sure.

"I've known and employed Indians all my life, and, well, they're just different folks," says Franck Diercks, the owner of the Gordon Lifestock Auction Company.

"Indians cause me three-fourths of my problems," adds Police Chief Robert Case.

"I think we're pretty darn fair to our Indians," asserts the Mayor, Bruce Moore.

The reverberations of the uprising can still be felt down on Main Street, out on the country club, and up on the reservation.

"The spell has been broken and life in Gordon will never be the same again," says Mrs. Win Saults, wife of the drug store owner.

Almost certainly the Sioux will rise anew if they are again mistreated here. For when the leaders of the American Indian Movement pulled out of Gordon, they left behind the nucleus of a new AIM chapter, the 28th of the organization.

"The harassment just has to stop," declared Mrs. Arlene LaMonte, a 32-year-old Sioux mother and one of Gordon's most militant Indians. She adds:

"Yellow Thunder wasn't the first of us to be mistreated, but he'd better be the last. We're tired of being cursed on the streets, tired of being beaten in alleys. And we're tired of doing the white man's dirty work."

(Thanks to B. Drummond Ayres, Jr., for his on-the-scene report for the New York Times of March 19th.)

The ancient songs were sung for Yellow Thunder.

"Don't call him the town drunk," cautioned County Attorney Michael Smith. "There are a lot of people competing for that honor."

But now Raymond Yellow Thunder, an Oglala Sioux, is dead. National Indian leaders have made an example of white racism out of his death, and have urged Gordon to build a lasting monument to his memory.

Some of Gordon's residents won't need a marble block or a bronze statue to remind them of Yellow Thunder.

Doug Borman remembers "he used to come in here and warm up in the mornings once in a while after sleeping on the lot." Borman owns one of the town's two auto dealerships, and the used car lot behind his showroom is often a night's resting place for several of Gordon's citizens. "I used to try to kick them out," Borman said, "but then I decided they weren't hurting anything, and most of them had nowhere else to go."

Yellow Thunder's last night alive was spent in a gray 1950 Cehrolet panel truck among Doug Borman's used cars.

"I hated to see it happen," said a Gordon rancher who also remembers Yellow Thunder. "He was a good hand while he was here." Harold Rucker remembers Yellow Thunder as a good worker who needed little supervision and got along well with the rancher's family.

Annie Comes Last remembers him as her little brother. Along with another of Yellow Thunder's three sisters, she was in Gordon, dressed in black, her eyes brimming with tears at every mention of her brother's name.

"We're just shaking and shaking," she said.

The family lives in Porcupine, South Dakota, near the Oglala Sioux reservation home at Pine Ridge. "We're Sioux," Annie said, as if to her that was the only fact that made life bearable.

(Commentary by Steve Strasser, writing in the *Nebraska Reporter*)

On March 9, a part of the demonstration group stopped in at Wounded Knee Trading Post. According to the owners, some 300 Indians mobbed the place, caused an estimated $50,000 damage, and totally destroyed the museum. Pictures of General George Custer were slashed down. Artifacts were taken. The museum is at the site of the historic massacre in 1890 of the Sioux of Big Foot's band by the U.S. Cavalry.

The trading post had incured the ire of the Sioux when in 1969 is proposed a $10 million privately-owned national park featuring a Grecian marble monument to the victims of the Wounded Knee Massacre.

In what was referred to by writer Charles Donnelly in a Dakota Sunday magazine as "the most ambitious and bizarre chapter yet in the white man's exploitation of Indian misery and misfortune," a Rapid City motel owner and a Custer, S.D. tourist attraction operator together with the owners of the Wounded Knee store attempted to capitalize on the massacre.

Plans were made for motel accommodations and other tourist attractions totally owned and controlled by the Sioux Corporation — a profit corporation comprised of the above-mentioned promoters. Not one Sioux was invited to sit on the Corporation Board.

Promotions for the project include a strong emotional pitch for the American people to "in part fulfill an unpaid debt in the cause of human rights and as witness to one of the darkest pages of American progress."

News of the protest and the museum raid went all over the world. A Spanish newspaper, *Hoya del Lunes*, told the story of the death of Rayo Amarillo, un sioux de la familia oglala. The London, England, papers were headlined, "Redskins Storm Into Wounded Knee", adding fuel to another century of stereotyping. The Los Angeles *Times* had huge black front-page headlines, "300 INDIANS RAID TRADING POST".

After the raid on the museum, Federal Bureau of Investigation men were ordered to investigate. Richard Colhoff, an Interior Department criminal investigator assigned to Pine Ridge, said his office would stand back for the FBI.

Dave Long, Oglala Sioux tribal business council vice-president, said the owner of the trading post, James Czywczynski had been "using the Indian name to promote tourism and yet he hates Indians." He said the protest at the trading post was over the "roughing up of a 14-year-old Indian boy," charging Czywczynski choked the boy "by grabbing him around the throat."

Czywczynski denied the accusation, and said the boy had been abusive, was asked to leave, and "he mouthed off and I grabbed him by the arm and led him out of the store."

According to Dennis Banks, national AIM director, the Wounded Knee Trading Post lost its license to operate under federal regulations, but continues in business unhindered by BIA or white authorities. Banks said AIM is asking all Democratic presidential candidates to attend the group's convention May 10-15 in Cass Lake, Minn., to say how each proposes to deal with the problems of American Indians.

The Pine Ridge Indian Reservation, set aside by a treaty signed with the Oglala Sioux Nation in 1889, is the second largest Indian reservation in the United States. It covers 1.6 million acres of land and has a population of about 12,000 Indians.

Vernon Ashley, coordinator of Indian Affairs for the state of South Dakota, said all of the businesses and industries on the reservation are owned by white persons, with the exception of a laundromat and small cafe near Wounded Knee.

The Indian politicians at Pine Ridge were not all that happy to have AIM people on the reservation. Aberdeen Area BIA Director Wyman Babby arrived in Pine Ridge on March 11 to discuss AIM's presence with the Council. On Sunday, March 12, the BIA superintendent , Stanley Lyman, called a special session of the council which split on a plan to arrest-and-ouster all AIM members.

Gerald One Feather, Oglala Sioux tribal chairman, said the council was considering the move because sentiment against AIM had increased. "Their militant tactics are alien to this area. I think that for them to stay longer would serve no purpose, and it could hurt their national movement," he said.

The following day, the tension lessened when the Council decided to extend an "official welcome" to AIM, which had formed a local chapter just that day — but council requested that AIM consult with the Council before acting on issues.

The next day, the People's Grand Jury began. It zeroed in on police, schools, public health targets. With the evidence of problems and corruption pouring out, officials had a right to be concerned. Earlier, the Aberdeen Area BIA Office had requested a federal police presence which ended up costing over $10,000 — money which will be taken from program monies allocated to benefit the Indians. Heaviest costs were for chartered airplanes, salaries, expenses, and overtime. One of the federal policemen received over $1,000 in overtime alone. However, the Oglala Tribal Council rejected federal police intervention, and asked for the immediate removal of the police from the reservation. As days went by and the pressure came off, it was safe for the Justice Department to announce there would be no investigation of Yellow Thunder's death.

In Rapid City on April 14, the chairmen of three South Dakota tribes charged that AIM and UNA (United Native Americans) have been receiving more publicity for "attacking the reservations" than are the tribal councils for progress they are making on them. "We receive more cooperation with a little honey than by calling a man a SOB," T.O. Traversie, chairman of the Cheyenne Sioux said.

Gordon Jones, chairman of the Santee Sioux, said his council is considering an ordinance which would affect AIM and UNA, perhaps by prohibiting organizing.

At Pierre, James Abourezk, a South Dakota member of the House of Representatives, said he would hold "informal hearings" on Pine Ridge and Rosebud reservations. He said he had asked Rep. James Haley, a Florida Democrat and chairman of the House Indian Affairs sub-committee, to hold formal hearings, but that he had not yet received a reply.

Stanley Lyman, BIA superintendent at Pine Ridge, said that discrimination is "not any worse here than it is anywhere, which is not to say that it's not bad, just that it's a national problem and not just a local one." He was posted to Pine Ridge by the BIA three months ago, a careerman previously from Ft. Duchesne, Utah.

Governor Richard Kneip suggested that June 23 be observed in South Dakota as "Indian Day". His suggestion is being considered by the state Commission on Indian Affairs for a state-wide celebration that would be centered in the Capitol building in Pierre.

Mrs. Carol Muchmore, the governor's representative on the Commission, said if the suggestion is adopted, the activities would include a buffet dinner at the governor's residence for tribal chiefs and their wives, and others associated and closely aligned with the efforts which the state has been making to recognize the Sioux and his culture.

However, weeks later the Justice Dept. announced that there would be no investigation.
"Federal jurisdiction under existing legislation is not present to give us any authority to intervene . . ." acting Attorney-General Richard Kleindienst said.

Leo Vocu, executive director of the National Congress of American Indians, was disappointed with the federal response.
"A typical bureaucratic middle-of-the-road approach, with the customary expressions of sympathy," Vocu termed the attorney-general's response. But perhaps no investigation is needed — the score seems fairly clear.

—Des Moines Register
"There's an Indian standing on the American flag!"

Things won't ever be the same again — and that's what the American Indian Movement is all about.

They are respected by many and hated by some — but they are never ignored.

They are shock troops of Indian sovereignty. They intend to raise questions in the minds of all — questions which have gone to sleep in the minds of Indians and non-Indians alike.

From the outside, AIM people are tough people. They had to be. AIM was born out of the dark violence of police brutality and the voiceless despair of injustice in the courts of Minneapolis. AIM was born because a few knew that it was enough — enough to endure for themselves and all others like them who were people without power or rights. AIM people have known the insides of jails, the long wait, the "no appeal" of the courts for Indians because many of them were there.

From the inside, AIM people are cleansing themselves. Many have relearned the old religions of their tribes, away from the confused notions of a society which have made them slaves of their own unguided lives. AIM is first a spiritual movement, a religious rebirth, and then a rebirth of Indian dignity. AIM succeeds because it has beliefs to act on. AIM is attempting to connect the realities of the past with the promise of tomorrow.

Sovereignty, land, and culture cannot endure if a people is not left in peace.

AIM is then a new warrior class of this century, bound by the bond of the drum, who vote with their bodies instead of their mouths.

Their business is hope.

— editorial in the
Oglala Nation News

—Nebraska Reporter/Bill Ganzel photo
Russell Means, AIM national coordinator

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Death of an Indian

Hoopa, California

Why is Bunky Ferris dead?

He was shot in self-defense, the grand jury said.

On December 5, 1971, Michael "Bunky" Ferris came back home to Hoopa from the University of California at Los Angeles, where he was a student. On that evening, he was shot dead by Robert Marmon, a white bartender in the Circle A Bar in Willow Creek, California.

Witnesses said that Bunky had gone to the aid of his younger brother who, they say, was being beaten over the head with a pool cue by the bartender. They said Marmon then struck Bunky on the head with the cue, ran behind the bar, and without being in jeopardy, shot Bunky. He then shouted at the other Indians present, "I got one of you black son-of-a-bitches; if any more of you want the same, come and get me."

Police called to investigate did not arrest the man.

Witnesses say that when the police came, instead of arresting Marmon, they said, "Well, you Indians finally got what you wanted."

Wally Lee, a columnist in the local *Ti. :es-Standard*, said that Marmon "had quite a reputation for fisticuffs, and one white witness to the shooting who was not called to testify reported that Marmon had been waving the gun around earlier in the evening before racist slurs by white people in the bar touched off a fight.

District Attorney William Ferrogero said he agreed with the verdict of the coroner's inquest and grand jury: not guilty.

A committee for justice of the Indian Action Council was established following the shooting. It approached the Humboldt County Democratic Council Committee, which passed a resolution calling for "a federal investigation of discrimination against Indians in Humboldt County."

The Humboldt State College Student Legislative Council also called for an investigation, as did the College of the Redwoods Minority Committee.

"We are sick and tired of the bigoted cowboy mentality of the law enforcement officials in Humboldt County," McClellan said.

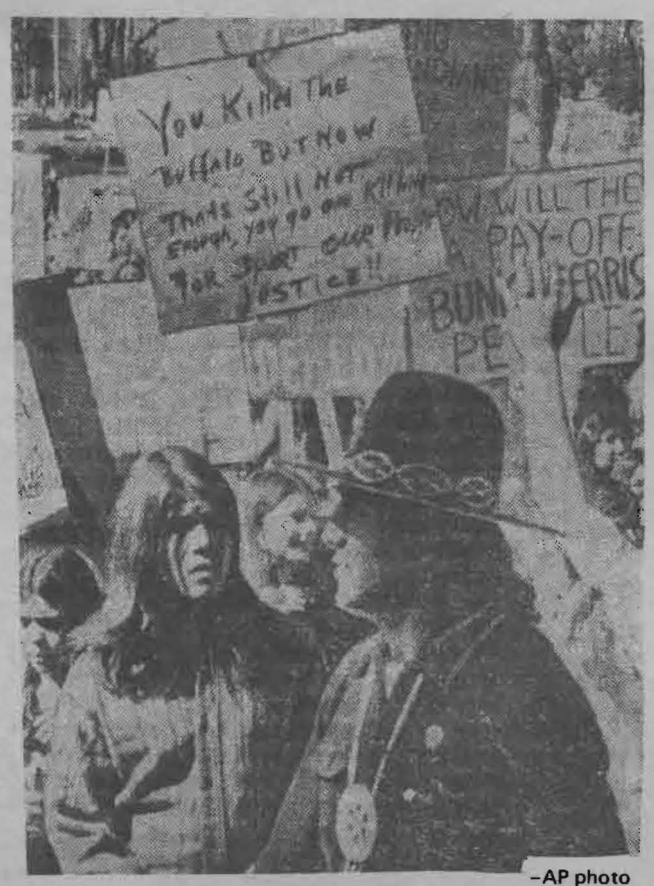
Brightman and the UNA are demanding that Marmon be brought to trial. But county officials have refused to prosecute, and neither state nor local people have stepped in.

"Governor Reagan is probably the greatest exponent of law and order in the country, and yet he hasn't lifted one finger to help on this," Brightman asserted. "We have had enough of law and order — what we need now is a little justice."

On March 7th, close to 900 people marched from the Sacramento Indian Center to the State Capitol. They came from Washington, Nevada, Canada, New York to join with the Ferris family and California Indians. Bunky's infant daughter, Taivoachi, was there too.

At the rally, the Ferris family attempted to see Gov. Reagan, but were told be his secretary that the governor was "busy" and "behind in his correspondence."

(Thanks to the Tribal Spokesman for information.)



–AP photo

Lehman Brightman of United Native Americans (foreground), one of the leaders of Sacramento protest.

Indian Shot to Death

Philadelphia, Pennsylvania

Why is Leroy Shenandoah dead?

Noted attorney William Kuntsler says it is because of "wanton murder."

Shenandoah was an ironworker from the Onondaga Nation. He was shot to death March 2nd by city police as he stood on a fire escape watching a Hollywood movie crew filming a night street scene.

He was 28 years old. When he was in the Army's Special Services, he was a member of the honor guard for President John F. Kennedy's funeral. Two of his buddies were also shot by police bullets in the incident.

It depends upon whose story you believe — the Indians or the police — to know what happened. The Indians who say the tragedy say someone, evidently from an upper story, threw a mattress off the fire-escape onto the street, disrupting the filming. The Indians were watching the filming from their vantage point on the fire-escape outside their second-story rooms. They were in the city on a high-steel construction job.

Police say they went up to remove the men from the fire-escape. They refused to go. There was a struggle. Spectators on the street heard a series of shots. Shenandoah was dead on arrival at Pennsylvania Hospital, five bullets in him - one in the right thigh, one in the left thigh, one in the leftside of his abdomen, and one in the right side. Another shot had grazed his left side.

Authorities claim that Patrolman Albert Montanaro shot when the Indians tried to throw him off the fire escape. The Indians say the police started pushing people around and when one of the officers fell down, they started shooting.

The Philadelphia District Attorney's office says it is conducting an independent investigation into the shooting. It will also act as prosecutor of the other Indians involved, charged with various offenses connected with the incident.

Shenandoah was returned to the Onondaga Nation for burial. When he was in the Special Forces of the Army, he had won "over intense competition" (according to Army officials) the post on Kennedy's honor guard. But he was not buried in a military funeral himself. The family refused. "We thought not after he was shot down by a uniformed man," his sister, Julie, explained.

Cliff Shenandoah, Lee's brother, was also in Philadelphia working on the I-95 Expressway bridge. He had left Lee earlier in the evening.

"It wasn't very long after a cousin of ours ran in and said, 'They just shot your brother. Some police officer went nuts on the second floor,' " Cliff said. The elder brother went to the second floor and "I saw a whole hallway full of police beating the hell out of (Marvin) Crouse and Dip (Maynard Gabriel). I just plowed into them to break it up," Cliff said, "and I heard one of the officers say, 'Get the hell out of here before you get shot too'. Another policeman, one of them beating up Dip and Crouse, said, 'Make sure he doesn't walk."

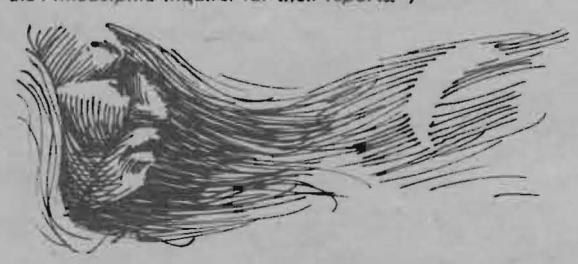
Cliff and the other Onondaga workers are not happy with the police action. He told Philadelphia *Inquirer* reporter Tom Madden:

"You'll have to come back here when I get even."

The family and the Onondaga chiefs are engaging William Kuntsler, who has defended Black Panthers, the Chicago 7, and other noted cases, to defend the Indians charged in the incident, and to consider a counter-suit against the City for the death.

The 24 ironworkers who commute each week from Onondaga to Philadelphia met at the Longhouse and decided to continue their work, climbing, connecting, and bolting steel, without their foreman. "We're not going to let them think we're afraid," one of them said. Most of them leave the reservation in the middle of Sunday night, reaching the city just in time to begin work. Thursday night is the last one spent in the city, for the trek back home begins right after work Friday.

(Thanks to Nancy Duffy of the Syracuse Gazette, *Bill Weisenbach and Richard Casey, Tom Madden and Stephen Seplow of the Philadelphia* Inquirer *for their reports.)*



Indian Killed

Grand Rapids, Michigan

Why is Elijah Leaureaux dead?

A judge says it was because of "misadventure" and a "coincidence".

The county medical examiner said it was a massive skull fracture, severed spinal cord, and a neck fracture that killed him.

Elijah Laureaux was a Michigan Chippewa, more commonly known by his nickname, "Papoose". He was 26 years old. He was run over by a school bus in downtown Grand Rapids. Police called to the scene were informed there had been a traffic accident.

But as Patrolman Edward Maier started to look into the accident, a witness said Leaureaux had been standing with two other men in front of Chris' Tavern and it appeared he had been pushed under the bus.

Detectives were summoned, and arrested William C. Hipps, a self-employed builder, age 33. They charged him with manslaughter.

Detective Sgt. Richard Keil said Hipps and Leaureaux had not been acquainted, but had met in the tavern shortly before the death. An argument started after they left the bar, and Leaureaux ended up under the passing bus.

The charges were dismissed following preliminary examination before District Court Judge Woodrow A. Yared. He ruled that Leaureaux' death was not "willfully" caused by Hipps. "The deceased was intoxicated and his death was a terrible tragedy resulting from a misadventure and the coincidence of the bus passing at the same time," Judge Yared said. "It was pure happenstance."

(Thanks to Ed Kotlar and the Grand Rapids Press for this info.)

–Philadelphia *Inquirer* photo by Anthony Riccardi

Leroy Shenandoah's mother . . .'no military funeral'

Leroy Shenandoah and his daughter, Jill.

Pit River

Indians

Not guilty!

Sacramento, California

There was a quiet joy among Pit River Indians as a jury found five defendants innocent in the Battle of Four Corners trial and then gave up in trying to reach verdicts in two other cases.

The defendants were arrested October 27, 1970, during a bloody clash with federal and Shasta County law enforcement officers when authorities moved in to demolish a Quonset hut built by the Indians on land controlled by the U.S. Forest Service at a highway intersection known as Four Corners near Burney, California. The trial was in Federal Court here in Sacramento.

The victory was the second major triumph in Sacramento courts. Last June 28, Indians were acquitted by a municipal court jury of trespassing on a Pacific Gas and Electric Co. campground in Shasta County in 1970. Seven Indians were convicted of occupying buildings at the site. The Pit River Nation is involved in a sustained effort to get a return of land which was taken from them a century ago, and which the U.S. Government now wants to purchase in a claims settlement for 47 cents an acre.

The Indians who were on trial said the acquittals indicate a growing public awareness of the treatment accorded American Indians. Pit River people are currently occupying land at Four Corners again, as well as another occupation on PG&E land, but no action has been taken to remove them.

The main prosecution witness was U.S. Forest Supervisor James Berlin. He said it was "out of my compassion for the Indians" that he had been willing to allow them to stay even temporarily in the hut on the site. "However," he testified, "the hand was forged and the game was up when the big trees were cut (by the Indians) . . . This was on a scenic highway. . ."

On further questioning by defense attorney Aubrey Grossman, Berlin testified that millions of dollars in trees are cut every year on U.S. Forest Service land by lumber companies with federal government contracts.

Berlin concluded nearly a full week of testimony after admitting that he did not follow U.S. Forest Service regulations in the removal of the hut. In a full day of slow and tortuous process, another defense attorney, John Moulds, took Berling through a maze of U.S. Forest Service regulations.

As Berlin resisted each step of the way, Moulds brought out that in cases of land claims or suspected legal violations in the U.S. forests, federal rules require a raft of steps to be taken by forest service officials. The steps include discussions with the persons making the claims, cooperation with the claimants in determining the legal justification of claims, comprehensive reports to be sent to Washington, and in cases of legal violations, the issuance of citations rather than arrests.

Federal Judge Philip C. Wilkins turned down a defense motion to seek a grand jury perjury indictment against Berlin. Grossman showed that Berlin had testified that there were no contacts made with officials in Washington, D.C., and yet a memo produced as evidence showed phone calls to Washington noting Four Corners as the subject.

"I think there is an inconsistency," Judge Wilkins said, "but I don't think, to put it baldly, it shows he is lying under oath."

When Philip Taylor, U.S. Forest Service fire crew foreman at Hat Creek, was called to the stand, he testified that the melee started when Mickey Gemmill hit forest service investigator George Witbeck on the head with a 2 x 4. In doing so, he contradicted Berlin's testimony that the battle started when Gemmill clubbed U.S. Marshal Arthur Van Court. Taylor acknowledged that he disagreed with Berlin's testimony.

Deputy Gary Klatt of the Shasta County Sheriff's Department testified that he clubbed Pit River Indian Gordon Montgomery to the ground after he saw Montgomery strike Van Court with a pine bough.

Klatt said he "struck him several times on the left side and on the shoulder . . . He fell down after I struck him."

Under cross-examination by Grossman, head of the six-man defense team, Klatt testified that he is six feet tall, a former athlete, and in good physical condition. Grossman asked Klatt if he knew that Montgomery stands only about 5 feet, and then asked the 58-year-old Montgomery, who is chronically hunched and crippled and wears a back brace, to stand at the defense table. Montgomery was hospitalized after the encounter with the officer.

By March 1, the situation was becoming confused. That day, U.S. Attorney D. Dwayne Keyes told the court that a key witness could no longer identify the U.S. deputy marshal that Pit River Indian Darrel Hinze was accused of assaulting. He asked Judge Wilkins to dismiss the charges against Hinze.

Hinze rejected the offer, however, and successfully argued the right to continue to be tried. Attorneys for Hinze argued that they were entitled to have any possible perjury presented to the jury.

Although Judge Wilkins agreed, after a two-hour lunch break, to go along with Hinze's wish to remain on trial, he changed his mind overnight and pronounced him innocent.

"The court is of the opinion that there is absolutely no evidence against this man." Not a single prosecution witness had mentioned Hinze's name.

By the time the prosecution closed its case, no two witnesses had testified to seeing the same defendent do the same thing, although there were over 50 law enforcement officers and 50 Forest Service employees at the site at the time.

Now it was the defense's turn to give their side.

"We felt that if we didn't get out land back, our people would die out and we would not have land to sustain our religion. We would become just like the white man. And his society was heading in a direction we didn't want to take . . . toward darkness and destruction and violence and death." Mickey Gemmill, 27, was testifying in his own defense. In a soft, barely audible voice, he said that the Pit River Tribe had set a policy of non-violence in its land occupation efforts, and offered to submit peacefully to a mass arrest for trespassing at Four Corners.

The defense team has contended throughout the trial that the bloody confrontation was intentionally provoked by federal authorities.

Gemmill said that the Pit River tribe had sought a trespass arrest on federal land in order to gain a court test of the Indians' claim to some 3.4 million acres of ancestral land northeast of Redding, California, taken without compensation by the federal government in 1863.

"If we were arrested for trespassing," Gemmill testified, "they (the federal government) would have to show title, and they didn't have any." Gemmill testified that the tribe had been seeking a means of taking its claim case to court since the 1920s and saw a trespass arrest as the only way to get into federal court.

Former Redding *Record-Searchlight* photographer Larry Lowell, first witness for the defense, had testified that he was standing close enough to touch Gemmill when the battle broke out, and didn't see the young Indian strike anyone.

The next day, the court and jury heard a KQMS radio station tape recording of the sounds of the clash. The half-hour tape begins with the buzzing drone of a chain saw punctuated by the voice of a law enforcement officer saying that the Indians would not be arrested for trespass as the tribe desired to test its claim, but instead the Quonset hut would be removed.

After an argument, the voice of tribal chairman Ross Montgomery comes through low and steady: "Don't put your hands on me . . . We don't want no violence. We don't want to fight, but we will fight. . ."

The voices on the tape break off and there's the muffled sound of feet scuffling on the earth, dull thuds, coughing.

Bill Hodges, 43, a white logging truck driver who witnessed the clash, took the stand in his checked shirt and dungarees. He said officers brought about eight "long guns" to the area including shotguns, rifles, and automatic weapons. "The officers at the scene started the violence," he said.

Hodges said he saw Gordon Montomery "as crippled as he is" struck from behind many times with a night stick.

"He was not carrying a club, and I think he raised his arm to ward off the blows." When Montgomery went down, Hodges said, "An Indian lady came up behind the officer and struck the officer . . . he turned around and struck her on the side of the head . . . it seems to me he was swinging very hard, I could be wrong." When attorney Grossman asked the age of the woman, Hodges said she was 5 or 10 years older than he was. "Well, I'm 43, . . . she had gray in her hair."

A white school teacher, Linda Fitzgerald, testified that when she made inquiries about who was responsible for the bloody melee, forest supervisor Berlin had told her he was not to be blamed, that the orders had come from the then-attorney general, John Mitchell.

Pit River Tribal Chairman Ross Montgomery testified that the melee at Four Corners started when federal officers began "jumping on me." He said that "if you have ever watched a bunch of ants jump on a piece of meat, you've got an idea of what happened to me."

Under cross-examination, an assistant U.S. attorney asked Montgomery if he had threatened U.S. Marshal Van Court when he was arrested.

Montgomery: "I threatened him because he pulled his gun and I told him he'd better shoot me with it, or I'd stick it somewhere."

U.S. Attorney: "You didn't say that's where you'd stick the chain saw?"

Montgomery: "No, the chain saw is too big."

Grossman introduced a memo written by forest supervisor Berlin the evening before the battle. In it, he details the massive plans, plane flights, phone calls, and coordination to bring the force of 100 men together.

It also tells of the meeting with the Indians the night before the battle. He calls the meeting a "pow wow", refers to elderly Pit River matriarch Effie Wilson as "Princess Running Deer," and says that at the meeting there was the "throb of a genuine tom tom that some damn fool kept pounding on."

The trial took eight weeks, and cost taxpayers well over $60,000.

Juror Eugene Fisk, an elderly night watchman, said the jury was split 7-5 for acquittal for the two cases on which it could not agree — Mickey Gemmill and Gordon Montgomery. Asked what impressed him most about the trial, which included 19 prosecution witnesses, 20 defense witnesses, 199 exhibits including three movies and 100 photographs, Fisk said, "I'll tell you what impressed me most of all was the lack of evidence."

(Thanks to John Hurst, and his newspaper, the Redding Record-Searchlight, for its fine coverage of the Pit River trials.)

— Sacramento Bee photo

Mickey Gemmill, center, waits outside the court building while the jury ponders its verdict. Kneeling left is Orville Blackbird. Sitting, from left, are Fannie Tritt, Gemmill, Oneida James with her 3-month-old baby and husband, Andy.

THINK OF THE CHILDREN

Here at the western door of our Indian people, a new awakening of the spirit is begun. Indians across the continent are watching the California Indians. The courage of nations such as the Pit River and the Pomo has given to other tribes the will and power to stand and to unite. The drums can be heard from ocean to ocean.

The state of California belongs to the California Indians. The unratified treaties and the attempted pay-off in money for the stolen lands is all the proof necessary. Those tribes and individuals who have sought to get the courts to return portions of these stolen lands have been held down. The question of land return instead of money payment is not allowed to be heard.

There is panic within the government at this time to pay off the California Indian land claims m money as soon as possible. Once this money is accepted, there can be little hope of regaining any land. Each person who accepts money will be admitting that their ancestors, their grand-parents, had agreed to sell. We ask you, is the land yours to sell, or to live upon and care for?

There are millions of acres of land within the state which could be turned over to you, the California Indian. Much of this land is already considered "surplus", and as such should revert to the original inhabitants. Remember your children and their children's children. Money will not buy a future for them!

Other Indians have learned in sorrow that to be without a land base is to be lost. To see our Indian children growing up in overcrowded cities is to feel a very deep hurt. Are we not people of the land?

We are pleading with you, **don't accept the land claims money!** *Write to the Secretary of the Interior and tell him you want land, not money. Turn the question of Indian land claims into a moral one to be answered by the citizens of these United States. At this time, the public is very aware of the American Indian.*

You, the California Indian, can force the beginnings of true justice and of self-determination for all of our Indian people. You are not alone, for we are sending spirit powers to you from the four directions.

Think of the children!

— Indians of All Tribes
Spring, 1972

— Louie Mitchell photo

Pit River occupation of land controlled by U.S. National Forest continues

47 CENT PER ACRE CALIFORNIA LAND PAYOFF PROTESTED BY INDIAN GROUPS

Sacramento, California — The U.S. Government is planning to pay 47 cents per acre to the heirs of the Indians who lost 60 million acres of California land to the white man during Gold Rush days.

From that payment will be deducted costs of benefits received by the Indians over the years, and lawyers' fees. The rest will be divided among tens of thousands of heirs, many of whom have only a recollection of an Indian grandmother in an otherwise non-Indian life.

The leadership of the Pit River Indians has called on its members to reject the federal offer. Ross Montgomery, chairman of the Shasta County-based council, lashed out at the offer in a pamphlet, saying: "It's a modern-day transaction like the Manhattan Purchase."

Aubrey Grossman, a San Francisco attorney representing seven Pit River Indians in their land occupation suits and criminal charges, says he'll move soon to block repayment.

"There was $1.5 billion in gold taken out of the ground in California and that alone makes the government's claim of 47 cents an acre ridiculous," Grossman said.

More than 52,000 applicants have already been ruled eligible to receive claims, and 21,000 applications are still pending. The payment to each individual will be something over $400.

(A statement on this topic from Indians of All Tribes is on the box on this page.)

(Thanks to Garth Sanders, regional editor for the Redding, California, Record-Searchlight *for information.)*

PIT RIVER NATION PUSHING CIVIL SUITS AGAINST CORPORATIONS FOR LAND

Redding, California — Most of the criminal prosecutions arising from the Pit River Nation's campaign to get its land back have been successfully defended, and now the nation is turning its attention to massive civil suits against large corporations now occupying the land.

In 1971, the Pit River people filed suit against the Hearst Corporation, owner of vast acreages of timber and a fairy-tale castle in the forests of Siskiyou and Shasta Counties. Hearst made a reply to the suit in March, contending that the Pit River people have no legal claim to Hearst holdings. There are suits against nine other large land holders.

Hearst Corporation's reply to the lawsuit contends that:

—the Indian suit doesn't say how the Indians themselves got title to the land.

—the Indians' suit doesn't specify how Hearst Corp. can be held legally responsible for the ouster of the Indians.

— Congress established Indian reservations to provide for the Indians and to provide funds for them, in exchange for the lands.

Historians say that much of the Pit River land was seized by the U.S. Government, given to the Central Pacific Railroad, and to homesteaders and timber claimholders who eventually sold their holdings to big corporations. Central Pacific is now Southern Pacific Railroad and its offshoot, Southern Pacific Land Company.

'CIVILIZED' INDIANS OCCUPY MISSION UNDER TERMS OF SPANISH LAND GRANT

Jolon, California — A group of Indians occupied a 300-year-old Spanish Mission in this Monterey County community March 11, at the same time claiming title to all 21 missions in California under terms of a centuries-old law. Negotiations with an attorney for the Roman Catholic diocese of Monterey are continuing.

Involved is the mission of San Antonio de Padua, which sits in the middle of the Hunter-Liggett military reservation, the Army's main testing ground for top-secret developmental weapons. The mission lies about 35 miles northwest of Paso Robles.

The takeover was not violent, and police were not called. Father Joseph LaRue, priest-in-charge of the mission was confronted with a proclamation claiming the missions under terms of a statute dated August 17, 1773. The group of Indians included Sid Mills, Theresa Bridges, Al Bridges, Harley Bomberry, Semu Huate, Meredith Quinn, and others.

Quinn said the law provides for permanent residence on mission grounds by Indian people and total return of mission property to the Indians "as soon as they decided we were civilized."

The Indians say they want to use the mission as an Indian residential center. It now houses 16 young people who work at the military base which was once the estate of William Randolph Hearst.

Eventually, the Church served an eviction notice on the Indians after they declined an offer to remain at the mission as "guests". However, no plans seemed evident to enforce the eviction. The Indians are camping on the property.

Catholic historians disputed the claims, saying that after Spaniards granted land to the church, Mexico overthrew Spanish rule and secularized all churches and property, in effect, voiding agreements with Spain. Later, when California became part of the U.S., several presidents returned buildings and chapels and gardens back to the church. The vast land holdings, which would have eventually been returned to the Indians, were not included.

Quinn called the 1773 law the Secularization Act, which dates to the time when Spanish inhabitants placed Indians in forced labor on mission property in an effort to convert them. A mass grave for more than 1200 Indians occupies a small plot adjacent to the mission building.

(In 1892, an old Indian named Lorenzo was asked to write down his recollections of his life at the Mission Santa Cruz. He spent his entire life there.)

"The Indians at the mission were very severely treated by the padres, often punished by fifty lashes on the bare back. They were governed somewhat in the military style, having sergeants, corporals, and overseers, who were Indians, and they reported to the padres any disobedience or infraction of the rules, and then came the lash without mercy, the women the same as the men. The lash was made of rawhides. I was never punished, except a few slaps for forgetfulness.

"I was always busy in the padres' house, doing the work of a housekeeper. Sometimes the padres would leave a "real" (a silver coin worth a dime or so) in some corner, or under the bed, to see if I would take it. I was never tempted in that way, but others often were, and then punished. . .

". . . To capture the wild Indian, first were taken the children, and then the parents followed. The padres would erect a hut and light the candles to say mass, and the Indians, attracted by the light — thinking they were stars — would approach and soon be taken. These would bring in others, such as their relatives."

(Quoted by Vern Hammond, in his column, California Stage Coach Days in the Press-Enterprise.)

(Thanks to Alan Parachini, Los Angeles Herald-Examiner *staff writer, and to his paper, for this information.)*

ALCATRAZ TRIO GIVEN PROBATION FOR COPPER SALE AS JUDGE BLASTS U.S.

San Francisco, California—Remember when the Indians of All Tribes were removed from Alcatraz? How the pretext was the arrest of three of its members for stealling cooper wire from the government-abandoned prison which they had occupied for 18 months?

The three — Frank Robbins, John Halloran, and Raymond Cox — were found guilty by an all-white federal jury in early March, and sentenced to three years probation. They had based their defense on the belief that the abandoned island belongs to the American Indians, since the U.S. can not produce a deed, title, or law giving them ownership.

Prosecutor James A. Bruen wanted short prison terms and fines for the Indians, but Judge Ronald N. Davies said that "the U.S. officials handled the whole Alcatraz situation very badly in many areas. They vacillated, they couldn't make up their minds. And because of the conduct of certain government officials, there is a very great possibility these men may have thought they had a right to this copper."

Don Jelenik, a director of the Lawyers' Guild and widely respected attorney among movement groups in the Bay area, defended the trio, and announced the decision would be appealed.

The court experienced some difficulty with Rolling Thunder, who is developing Thunder Mountain in Nevada, for his refusal to remove his hat in the presence of the judge. Judge Davies, who was visiting from a North Dakota court, also ordered traditionally garbed Stella Leach arrested. She had remained seated while the judge entered the courtroom; however, the contempt of court charge was eventually dropped.

(Thanks to Good Times *and the San Francisco* Chronicle *for this information.)*

ALCATRAZ TO BECOME NATIONAL PARK "NOW THAT THE INDIANS ARE GONE"

San Francisco, California — Alcatraz Island, occupied by Indians for 19 months ending last summer, will be a part of a new Golden Gate National Recreation Area if the Nixon administration gets a new bill through Congress. According to the Interior Department, Alcatraz would be used chiefly to feature its historic role and its strategic location as a vantage point from which to view the scenic bay. *(American Indian Press Association)*

HOPI TRIBAL COUNCIL:

Stewardship Or Fraud?

With the signing of the Treaty of Guadalupe Hidalgo in 1848, the United States acquired from Mexico vast portions of land that now comprise much of the American Southwest, including the ancient tribal lands of the Hopi.

The treaty stipulated that the United States would "Honour forever the Indian reservation boundaries (previously) established by the 'Government of Mexico.'" Since that time, a series of Executive orders and other governmental actions have reduced the Hopi reservation to less than 1000 square miles, one sixth of its size in 1882.

It is important to understand a few simple things about the Hopi. They have lived in the same area since the beginning of their existance. They have always been farmers in a dry climate, and have to guard their water supplies and tend their land carefully. Land and water are indeed life. Finally, they have never granted permission to any non-Hopi to use their lands.

The Bureau of Indian Affairs and Peabody Coal Company tell another story. In 1966, the Hopi Tribal Council leased land to Peabody Coal to be mined. Traditional Hopi contend that the Tribal Council in its present form did not have the authority to grant such leases. Through the Native American Rights Fund, they have filed a complaint containing three causes of action against the Secretary of the Interior and Peabody Coal Company.

The controversy over the leases revolves around two basic questions of fact: who really owns the land, and the Tribal Council's authority to lease the land.

The United States Government feels that it *owns* the land and is therefore entitled as a sovereign nation to make restrictions and provisions concerning its use. The Hopi, on the other hand, feel that the land belongs to the Great Spirit, and that they are stewards of the land until the time of Great Purification. They too regard themselves as a sovereign nation.

The traditional Hopi consider the Tribal Council an extension of the U.S. Government, which they do not feel has any power over their lands. In 1935, Congress passed the Indian Reorganization Act, designed to give Indians a form of self-government — the tribal council — similar to American styles of local government. A constitution and accompanying set of by-laws was drafted, and taken to the Indian tribes by representatives of the Bureau of Indian Affairs to be voted on for approval. The Act stipulated that only 30% of the eligible voters in a tribe constituted a quorum, knowing, it seems, that they could rely on their BIA representativ to get out at least 30% of any given tribe to vote.

Then Commissioner of Indian Affairs, John Collier, and his assistant, Oliver LaFarge, spent almost two years trying to convince the Hopi, and especially, their leaders, of the merits of the new constitution. At least three villages asked them to leave, and on the actual day of voting, only 755 of an estimated 2000 eligible voters turned out — 37%. Many people who didn't vote believed not voting constituted a "no" vote, while others ignored the election as white man's interference. 651 voted in favor of the constitution, 104 voted against it. If only 37% of United States citizens turned out for the ratification of a new constitution imposed by a foreign body, one might wonder if the hearts and minds of the people had truly been captured.

The Tribal Council created by this overwhelming ratification of the constitution only managed to survive from 1938 to 1943. When, in 1946, Congress passed the Indian Claims Commission Act, the Hopi filed two separate claims. The traditional leaders asked for land, not money, and went to Washington and stated before Congress:

"We, as hereditary Chieftains of the Hopi Tribe, cannot and will not file any claims according to the provisions set by the Land Claims Commission because we have never been consulted in regard to setting these provisions. We will not ask a White Man, who came to us recently, for a piece of land that is already ours. We think that the White People should be thinking about asking us for a permit to build their homes on our land."

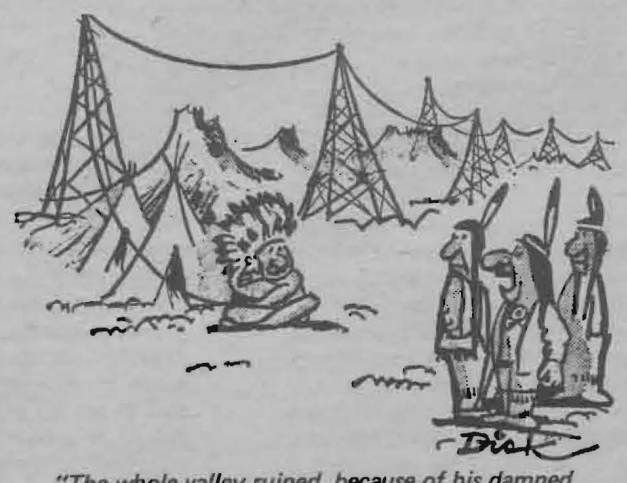
WHITE MAN'S MAGIC

The "White Man" was John S. Boyden, a former government attorney who had been working with certain members of the Hopi tribe since 1938, and who wished to file a claim on their behalf. The Claims Commission Act stipulated that each tribe could have their own claims attorney, to be first authorized by the Tribal Council and then approved by the Secretary of the Interior, and that such attorney was entitled to up to ten percent of any settlement plus costs.

In late 1951, with the five-year deadline for filing approaching, Boyden put in a claim. There is some question as to the legitimacy of his claim, since at the time of filing, the Tribal Council was still defunct. Boyden had instead gone directly to the villages seeking their support, and at least six of the twelve villages did sign individual contracts with him. However, some of the traditional leaders who did not sign maintain that, with time running short, Boyden filed the claim before he had all the individual contracts signed and approved. Boyden himself merely says that he got contracts from "a majority of the villages representing a majority of the people" but the timing involved is unclear.

At roughly the same time (1950) Congress passed the Navaho-Hopi Rehabilitation Bill, allocating $90 million to the two tribes and a number of dam-building and highway-construction projects. There was no Tribal Council in operation at the time for the government to dispense the money. The traditionals told Congress:

"With the $90 million dollars, the Indian Bureau will build dams on our reservations that will not hold water, and roads for tourists to make it easy for them to come into our homes without being invited. Our people are a proud people. We have taken good care of ourselves and our land for thousands of years. We do not need any instruction from the Indian Bureau either in government or farming. If they want any instruction from us, we will give it to them without charge."



"The whole valley ruined, because of his damned electric blanket."

To alleviate the slightly embarrassing situation of a defunct Tribal Council, the BIA office at Keams Canyon, Arizona, recruited a number of Hopi, and explained to them that they needed a council to secure their recent "windfall". No one is quite sure how the Council, defunct for eight years, was resurrected, but some people call it White Man's Magic.

Shortly thereafter, Boyden secured a contract with the new Council as general attorney — the terms of his payment would not be fixed until the Hopi had received their settlement.

Boyden prepared a lawsuit against the Navaho, seeking title for the Hopi lands which they once held outside the present boundary; then he lobbied for a bill to authorize his suit to determine title to these lands. In 1962, a three-judge federal court in Arizona confirmed the present Hopi reservation boundaries and granted them joint use with the Navahoes of lands they had once held. The Supreme Court affirmed the ruling in 1963.

[See story in this issue on the present conflict regarding this land, again with Boyden and the Tribal Council as leading figures.]

Shortly thereafter, oil and gas companies paid almost $3.5 million dollars to the Tribal Council for exploration rights, but they pulled out after drilling five or six empty wells. The Tribal Council settled up accounts with Boyden to the tune of one million dollars. He said this was payment for his services from 1938 to 1965 in accordance with his 1951 agreement with the Tribal council — plus substantial payments to two associate attorneys. The fee was approved by the Council, the local BIA office, and the Secretary of the Interior.

One Man Democracy

At the time of the 1966 vote, the Council was comprised of 18 seats, proportioned on a population vasis, with each village having at least one representative. Only 11 of those seats were filled. Five traditional villages — which did not vote for the constitution in 1935 or sign contracts with Boyden in 1951 — refused to send any of the 7 representatives they were alloted.

Article IV of the tribal constitution, Section 6, states:

> No business shall be done unless at least a majority of the members are present.

While 11 of 18 does represent a majority, 5 of the 11 members present were not certified representatives according to the tribal constitution. Article I, Section 3:

> The representatives shall perform the duties of the council set forth in this constitution and By-Laws. They shall inform the people of their villages of the matters discussed, and actions taken, and they shall fairly represent the people of their villages.

Article III, Section 3, specifies what constitutes fair and true representation:

> Each village shall decide itself how it shall be organized. Until a village shall decide to organize in a different manner, it shall be considered under the traditional Hopi organization, and the *kikmongwi* shall be recognized as its leader.

Accordingly, the *kikmongwi,* or village chieftain, is the only recognized authority entitled to appoint representatives to the Tribal Council, unless the village has reorganized. As yet, only one out of twelve villages has reorganized.

Thus, while the actual vote of the members present was 10-0, 5 of those votes are not valid, according to the Native American Rights Fund, leaving a standing vote of five out of eighteen, obviously not a majority.

Furthermore, the Council's authority to grant leases of tribal lands is not quite as clear.

On May 22, 1970, the Congress passed the Hopi Industrial Park Act, giving the Tribal Council the authority to lease some land bequeathed to it by a wealthy farmer, "and all other tribal lands."

John S. Boyden continues to act as general counsel for the Tribal Council. With healthy Mormon pride, he says, "There's just a lot of business down there. It's big business now. But there's a lot of people from the outside coming down there and causing all sorts of trouble. I don't know who they are, but they're systematically trying to sabatoge the efforts of the Council."

"The grass grew tall and billowed across the expansive plains of Arizona. The rains came often, giving a plentiful supply of maize, squash, and melons, which, along with abundant wild game, supplied them with ample food. The land was not eroded by washes, and there was no hunger or poverty. There was happiness."

— conversation of an Older Hopi
(quoted by George Yamada in the Great Resistance: A Hopi Anthology.)

(Thanks to Nick Lapham for this article which appeared in the May, 1972 issue of *Clear Creek.)*

If you don't already know about CLEAR CREEK magazine, you should. A top-notch magazine on human issues regarding the environment, their issue number 13 gives detailed information on the Black Mesa/Four Corners situation. You can obtain a copy from AKWESASNE NOTES (Mohawk Nation, via Rooseveltown, N.Y.) for 75 cents — and a subscription to Clear Creek by writing 1 South Park, San Francisco, California 94107.

APACHE SUIT FAILS TO HALT GROWTH OF SIX HUGE COAL–FIRED PLANTS

Phoenix, Arizona – A federal judge has declined to declare a moratorium on further development of six big coal-fired power plants in the Southwest. U.S. District Court Judge William C. Frey held on March 17 that the government has complied with the National Environment Policy Act (NEPA). He dismissed a suit filed in Washington, D.C., last June by the Jicarilla Apache people, the National Wildlife Federation, Environmental Defense Fund, and others. Frey held that the NEPA cannot be enforced retroactively as to projects and programs involving major Federal actions taken before January 1, 1970. *(AP)*

It would occur to me that we ought to try to get these people on better land. I think it is just hopeless to expect any results from a tribe of Indians who are placed on land which is not fertile. . .

I think the more we try to build up reservations, the longer our problem is going to be with us, as far as Congress is concerned. They all want to live in one group.

I speak for myself, but I should like to see them become a part of America . . . I would assume they would just as well take their place in the community along with the white people.

– Henry Jackson
U.S. Senator

This land is my home. It is my land and life because I came here first. In accordance with the instructions of the Great Spirit, I will never give up either land or life, both of which I hold by my way of worshipping. If I lose either my land or Way of Life, it will be the same as committing suicide and killing my family – a terrible sin.

– Dan Katchchongva
Traditional Hopi

Were you to combine the White House, the Vatican and Arlington Cemetery into one venerable structure, and were the Peabody Coal Company suddenly to begin ripping living hell out of said venerable structure, there would be the likelihood of a public outcry.

Peabody is currently digging a very large hole indeed atop Black Mesa in northeastern Arizona. Black Mesa is an area considered to be the home of spirits, and a very sacred area by Hopi and Navajo peoples.

Lest you guffaw at such retrograde superstition, give a little thought to what the Vatican houses, and try to think of a way to explain it to an Indian.

The Hopi is the original conservationist. His life is built around the idea that the Great Spirit has chosen the Hopi to take care of the earth and generally keep it in good condition. . .

Therefore, the Hopis have spent a great deal o time learning how to avoid ripping things apart in order to grow a little corn or find a little firewood. They spend a great deal of time thinking about the Great Spirit and his teachings, particularly the prophecies.

The Hopis believe that the Great Spirit is about to rise up in disgust and destroy the earth's population (not the earth itself) through famine, plague, and disease, which is exactly what many ecologists are saying in more "scientific" terms. The Hopis take all of this very seriously; it is very real to them, just as the coming of Christ is very real tc Christians, or the gold standard very important to Republicans.

– *James Hood*
The Issue

Black Mesa Defense Fund
107 Cienega Street
Santa Fe, New Mexico 87501

Hopi Mongwituh (religious leaders)
POBox 156, Hopi Nation
via Oraibi, Arizona 86039

– financial and moral support welcomed –

All life there is threatened – including that of the Navajo and Hopi peoples. Against a background of growing outrage and shock, the real dimensions of this enormous energy complex begin to emerge.

Here, we do not go into the horrible details. Just understand that it is horrible, and that your own life, no matter where on this continent – will be affected seriously. You owe it to yourself to get further information

To support the power needs of Los Angeles, Las Vegas, Phoenix, and Tucson, the largest energy generating power grid in the world is being built on the Colorado Plateau in the Southwestern United States. Six major and 50 smaller plants will be fueled by coal being excavated by strip mining, which violently and irreversibly destroys the land and the living things upon it.

There will be extraordinary amounts of uncontrolled sulphur oxides, particulate matter, and oxides of nitrogen to create a critical air pollution problem. Large amounts of water from the Colorado watershed and from deep wells will be used to cool the power plants and to transport coal in the form of slurry. Water . . . from the desert.

Traditional Hopi Speak for Themselves

Now, I want to make this statement to my people here, to consider very seriously that this menace is going to involve all of our people throughout these villages, and other people in this area. It has been decided by our leaders that we must not allow the strip mining, or anyone disturbing our land at this time. We know that our old people have warned us against white men who are only looking for material things, and who would do anything to get hold of our land and the resources that may be in it. And we know that he will use whatever means he needs to get it. He will offer us many things. We are warned not to be tempted, not to fall for it.

Now the time has come for us to consider whether you are going to follow other leaders, or follow us, who are leaders. If you really are Hopi, you really want to preserve this land and life and look to the future welfare of all our people throughout this land. We as leaders are praying everyday so that there will be continued life for *all* people as was intended by the Great Spirit and Nature. We pray that all people have plenty of food to eat, that there be long life for our people. This is the Hopi life that we are holding onto for all people in this land.

Now if you want to remain true to the Great Spirit's instructions and teachings, and to go forth and follow the leaders, you will have to decide now to come and help us in any way you can. Many of you can speak English now; many of you have good minds, and are able to do things that could help other people. And it is also known in our prophecy that if our people turn away like some have done in the past – they've learned the white man's language, they learned to look for material things – then they have no time to help us. They turn against us. We will search for people who may help us. It may come from other tribes; we know that. It is anyone who has been inspired, who has some knowledge and ability, and is willing, and has the courage and conviction to do all they can to help us. We look to all people, no matter what race they may be. He may be a common person, but each one is expected to help at this time.

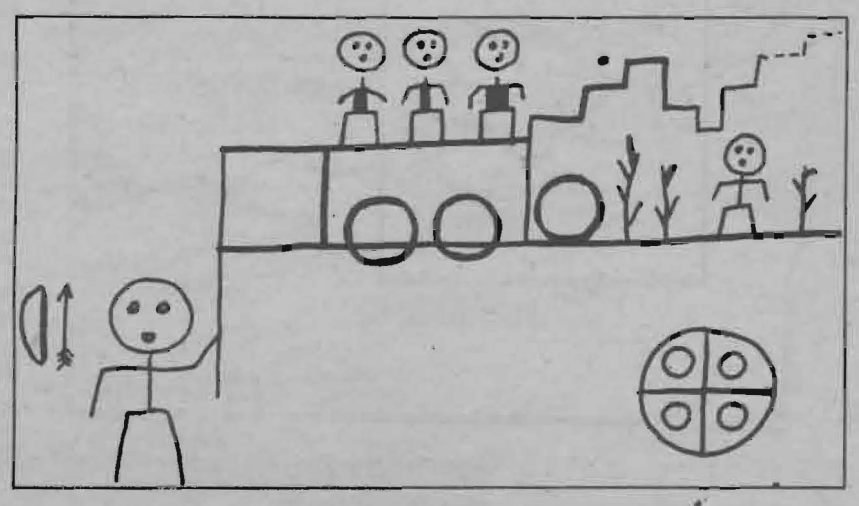
So, I want all of us to unite together and help one another. And support our leaders so that we may stop this. And I want to ask also, whether any of you – my people and others – can find a way, or do something to stop this tribal council or investigate it thoroughly. Call a meeting and look into their work. If there is any attorney or lawyer who has the ability, who is willing to do that, we will welcome him. . . A handful of (the tribal council), being backed by the Bureau of Indian Affairs, are doing it to us, and we need to look into them. We need to investigate both of them.

. . . So we're giving everybody a chance to do something now to stop this strip mining at this time.

This is what I would press upon each one of you to start thinking. . . . I just want to impress upon all of you that the time is now. We must act, everyone of us, so that we do not make a mistake of ripping up our land. Because if we fall into it, if we let them go on doing this, it would involve all of our children, our people. We are praying and working everyday throughout this land that all people will have the chance to live in peace and harmony with nature and enjoy things that were given us by the Great Spirit. And I look to all people as my children and still hold them in my hand.

Thomas Banyaca

"Carved on a rock not too far from Oraibi village is a petroglyph that conveys the prophecy of the Great Spirit." Starting in the lower left hand corner and moving to the right; the petroglyph means roughly the following: The Bow and Arrow are the tools which the Great Spirit (to the right) gave to the Hopi. He is pointing to the spiritual path of the Great Spirit. The upper path is the White Man's path, with two white men and one Hopi to represent the Hopi who adopted white man's ways. The verticle line joining the two paths (just to the left of the first man and circle) represents the first contact between the Hopi and the White Man since the emergence from the lower world.



The lower path is the spiritual path of the Hopi. The first circle is World War I, the second World War II – and the third is the Great Purification, which the Hopi feel we are now approaching, after which corn and water will be abundant, the Great Spirit will return, and all will be well. Notice how the White Man's path eventually becomes very erratic and finally just fades away. The quartered circle in the lower right corner is the symbol for the Spiritual Center of the Continent, which for the Hopi is the Southwest.

Navahos-Hopis Pushed into War By Bureaucrats and Anglos

Oraibi, Hopi Nation — An appeal has been issued by Hopi traditional religious leaders for Navajo traditional and religious headmen to work out a feud between their people caused, they say, by white interests, BIA officials, attorneys, and elected non-representative leaders.

Peter MacDonald, chairman of the Navajo Tribal Council, said he feared that some of his people "are going to get mad enough to shoot back. Then we will have some thing that is bad for both sides."

The problem stems from 600,000 acres of desert pastures that the courts decided ten years ago belonged exclusively to the Hopi Nation. The area had been in dispute for nearly a century after the establishment of the first reservation boundaries by the federal government. An additional two million acres surrounding the Hopi land, the courts decided, should be shared by the two tribes for grazing purposes. Livestock, unfortunately, don't know the difference between the two legal characters of the land.

"We have no quarrel with the Hopis over the land they own," MacDonald says. "But I also think they realize the solution to this problem is to fence that 600,000 acres — something they have repeatedly refused to do."

MacDonald said the Hopi BIA Council had hired an armed range rider to look for Navajo livestock that has strayed onto Hopi land. He added that on several occasions he fired on Navajo ranchers.

"When we try to retrieve the animals from inside their land," MacDonald said, "he fires on our people." He said no one had been injured, although half a dozen Navajos had been thrown in jail for trespassing.

Hopi BIA council Chairman Clarence Hamilton said it was true that livestock had been rounded up, but only because it had been placed on Hopi land intentionally

"For many years, the Navajos have overgrazed the 'joint-use' area of our reservation," Hamilton said. "Since there is little feed in that area now, they are bringing their cattle, horses, sheep, and goats into the exclusively Hopi area."

However, the traditional religious leaders of the Hopi said that this is false information and that the problem concerned only a few Hopi and Navajo stockmen, and that the whole situation had been instigated by a white stockman who had impounded horses without first informing the owners.

"Clarence Hamilton and some of the Hopi councilmen are creating such friction as they are being urged on by Attorney John S. Boyden and BIA agent Homer M. Gilliland," the traditionalist said in a March 29th statement. The pair had earlier been cited by the religious people for their involvement in the infamous Black Mesa contracts giving Hopi approval to the strip-mining of the reservation.

Each horse rounded up by the Hopi officials is placed in a corral, and owners must pay $25 for the first day a horse is boarded there, and $5 for each additional day. Some Navajos, unable to pay that sort of money, took a short-cut and simply broke down the corrals. As a result, Hamilton ordered steel-pipe corrals installed. 750 animals had been rounded up during the last 12 months under a year-old regulation permitting them to impound stray and unbranded livestock. 286 were sold at auction when their owners did not claim them.

Hamilton is hoping that Congress will act on a bill introduced by Rep. Sam Steiger, an Arizona Republican, and admits that the impounding campaign is designed to force BIA and Congressional action. However, both MacDonald and the Hopi religious leaders reject the Steiger bill. The bill is now in the House Interior Committee.

In 1882, President Chester A. Arthur set up a 3,750 square-mile Hopi reservation, completely surrounded by the Navaho Reservation. However, the government did not give the Hopis title to their own land, and it was not until 1937 that they gained title to a 650,000-acre diamond-shaped area within their reservation.

In 1962, a panel of three judges ruled that the Hopis have the right to equal use of the rest of the reservation — the area outside the diamond, and inside the rectangle. Some 12,000 Navajos live in that segment.

The Steiger bill would enlarge the boundaries of the diamond-shaped exclusive Hopi area to include half the acreage in the joint-use area, and join the remaining acreage to the surrounding Navajo reservation.

MacDonald says that the dispute is "something that the Navajos and the Hopis did not perpetuate. It was just a contest between attorneys," he said of the 1962 court case.

Hopi Action News Photo

STEEL PIPE CORRAL being used to impound Non-Hopi stray livestock ranging on the Hopi Reservation.

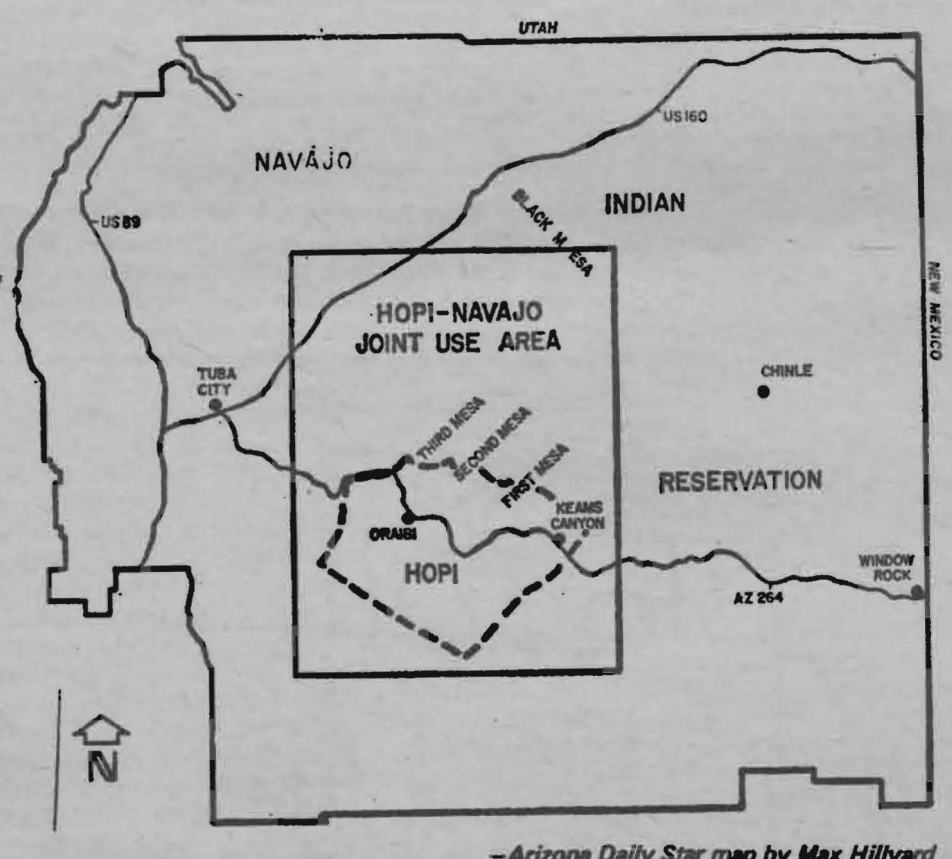
Although Hamilton had said that the Hopis were behind the Steiger bill, the religious leaders said this was not true. They also appealed to native people across the country — and non-Indians who support the cause of the traditional Indians — to contact their congressman or to write to the House Committee on the Interior urging that the bill be stopped.

"We have in the past written to the secretary of the Interior and some congressmen that we do not want any more bills to be introduced in Congress that have not been initiated by us," the Kikmongwis (religious leaders) said. "We are now calling on the Navajo People to join us to inform you and other Congressmen that we do not want your bill, H.R. 11128," they wrote in a letter to Steiger.

The Hopi religious leaders feel that if they could discuss the matter with the Navajo Elders, discussing their way of life, religion, and land in the light of their ancient knowledges, they could solve the problem without outside interference.

"We do not want any more cutting up of our sacred homeland by anyone," they told Steiger. "Let us solve our own problems in our own way."

(Thanks to Howard L. Armstrong, writing in the Washington Post for March 11, and to that paper for their continuing good coverage of Indian matters, and to Bill Roberts of the Associated Press for information for this article.)



—Arizona Daily Star map by Max Hillyard

JUDGE ORDERS GOVERNMENT TO GIVE BACK LAND TAKEN IN 'CRUEL HOAX'

Crownpoint, New Mexico — After 25 years of being excluded from their land through what has been termed a "cruel hoax" of the United States Government, some Navajo landowners had restored to them trust ownership of 1,920 acres of land near here by the U.S. District Court for New Mexico.

Judge Edwin L. Mechem commented in his March 14 decision that "representatives of either the Bureau of Indian Affairs, the Bureau of Land Management, or the Department of Interior have allowed this cruel hoax to be perpetrated on petitioners." He ordered the land title returned to the Navajo plaintiffs.

The land was originally taken from the Navajos in 1946 when the BIA turned the land over to non-Indian control and the Navajo owners were evicted and fenced out. The land is a "trust allotment" and the BIA was acting as "trustee". In 1949, the exclusion of the Navajos was formalized. They were induced to sign relinquishments of their allotments and in return, were promised other land in exchange. The exchange was never approved by the federal government.

The owners have never been paid any rent for their land. Finally, they asked lawyers for DNA Legal Services to file suit (*Vicenti v. Harris*). The issue of back rents will be considered in an appeal on that aspect of the case, since Judge Mecham ruled that he would not award back rents because of the "sovereign immunity" of the federal government.

FIRING OF HERB BLATCHFORD AROUSES GALLUP AREA INDIANS; HEARING SOON

Gallup, New Mexico — Herb Blatchford, a well-known figure in national Indian affairs and manager of the Indian Community Center here since 1963 was suspended from his position March 15 by the center's board of directors.

The fight to suspend Blatchford was led by Mayor Emmett Garcia, who is a member of the board representing the county. He claimed the center was not being run in a professional manner. He refused to explain in detail just why Blatchford should be suspended. His initial motion called for firing the director, but later after a great deal of objections from the Indian members of the board and the Indians in the audience, he changed his motion to "suspension" subject to a hearing.

In the vote that followed, the non-Indian members of the board voted for suspension, the Indians voted against. The motion passed, 6-5. Earlier in the meeting, the board had voted to seat two representatives from Laguna Pueblo, although the by-laws call for only one representative. However, when the actual voting took place, the board decided to seat neither. Also, Navajos had only two representatives instead of the three called for in the by-laws. Another person from the audience had been authorized to fill the spot, but was not confirmed by the board, and therefore did not vote.

Blatchford, just before the vote was taken, took the floor. "I am a native of this area, just like Frankie (Garcia). But we are different," he said. "I may not be a great manager, but I have the belief that our people must survive and I am here to help them a little bit in surviving."

Blatchford paced up and down in front of the non-Indian members of the board in speaking, and directed his remarks at Garcia.

"I haven't seen any of you (the non-Indian board members) at this center. You have come here only to take something from us," he said. To Garcia, he said, "Let us count who has been helping the Indian. Your father gave us (the Indians) the greatest debt we have, with that bar he established near the reservation."

Blatchford was referring to the Navajo Inn, which Garcia's father, Ernest, started and Garcia still has shares in it. He then mentioned the incidents in Gordon, Nebraska, the discrimination, and the protest.

"The attitude that is being displayed here is the same kind that destroyed that town in South Dakota. It could happen here too," Blatchford said. "I am not going to stand aside and watch my people wounded, raped, castrated, or ignored. If you want me to leave, I will. But if you want to remove me, I ask that you give me the $18,000 the center owes me as back pay. Pay up, and I will go."

For the past two years, the board had not functioned because of an inability to get enough board members at a meeting to make a quorum. Blatchford had been criticized earlier for allowing Indians who were protesting exploitation at the annual "Ceremonials" to use the center.

When the United Appeal group in Gallup slashed funds to keep the center open, Blatchford worked to raise funds in New York and throughout the nation. However, there was never enough to cover his own salary.

(Thanks to Bill Donova, staff writer for the Gallup, New Mexico, Independent and to his paper for most of the information in this article.)

State may purchase Indian fishing rights

Minneapolis, Minnesota — Now that the Leech Lake Chippewas have won a federal court suit exempting its people from state laws regulating hunting, fishing, and gathering of wild rice on public-owned lands on the reservation, the State of Minnesota is bargaining with the Indians to purchase some of those rights in exchange for an annual payment.

No specific proposals were made by either side in the first meeting February 29, but Bernard Becker, an attorney for the Chippewas said an annual payment of $750,000 for the commercial fishing rights "was a good place to begin negotiations."

The state also has the case under appeal, but strong reaction to the state's stand has led to an attempt to reach an out-of-court settlement.

Leech Lake leaders have said they would use funds obtained in this way to build businesses on the reservation.

John Birch Society representatives have attempted to mobilize white residents of the area who have been angered by the Indians' victory.

The Leech Lake News, an Indian publication, has backed a boycott of the area by Indians, and has been seeking support from tourists, who are "advised to avoid the area until our present difficulties can be resolved."

The administration of Gov. Wendell Anderson has been criticized by some of the Indian leaders for "opposing Indian rights." At the same time, white businessmen and resort owners in Cass Lake and other towns on the reservation have encouraged the administration to fight the court case.

(Thanks to James Parsons, staff writer for the Minneapolis Tribune *for his report dated March 1.)*

TWO INDIAN LEADERS GET STAYED SENTENCES SO WORK CAN CONTINUE

Minneapolis, Minnesota — Clyde Bellecourt and Dennis Banks, officials of the American Indian Movement, each received stayed sentences February 25 for breaking a window at a Minneapolis restaurant called Pancho Villa's last September 4.

They had plead guilty to a charge of criminal damage to property. Their attorney, Larry B. Leventhal, told Judge Elmer R. Anderson of Hennepin County District Court the background and goals of AIM and listed what he said are the accomplishments of Banks and Bellecourt in improving the social and economic conditions of all Indians. He asked that they be allowed to work "without interruption."

Judge Anderson, saying he was "glad to see that active steps are being taken" to improve the lives of Indians sentenced the defendants to 90 days in the Minneapolis Workhouse. However, he stayed the execution of the sentence six months, provided that Banks and Bellecourt make restitution within 30 days and that they break no other laws during the period of the stay. If these conditions are met, the sentences will not be served, he said. (Thanks to Minneapolis Tribune for info)

MINNEAPOLIS INDIAN SCHOOL BUILDS CONFIDENCE, TEACHES SURVIVAL

Minneapolis, Minnesota — The little electric clock on the bookcase read 9:35 a.m. From the rec room on the other side of the building you could hear the rhythmic clicks of a game of table tennis.

"This school's supposed to start at 9 a.m., observed Chuck Robertson, coordinator of the American Indian Movement's Survival School. "But these kids are playing ping-pong because they're confident they can. And they should build confidence in this place, if they have to play ping-pong for a week. We're teaching these kids social survival."

The school opened January 3 in space donated by the Model City Police Precinct's recreation program. Enrolment is now about 33, 21 of them secondary-school age.

While the contributions of sensitive whites are appreciated, the presence of Indian professionals and para-professionals in the school is of key importance. "The kids can see Indian people in authority, directing things," Robertson said. "It's an identity thing here that's very important."

(Thanks to the Model City Community Center publication, The Paper, *and Conrad DeFiebre for this information. The Indians of Minneapolis are heavily involved in the Model Cities Program — and suggest that Indians in other urban areas be sure that they are getting their fair share of these federal monies. The school described above has received funds for materials, AIM's Indian Art Store where prison inmates' work is sold received a substantial grant, one AIM staff member is funded, and expert technical assistance of Model City staff is also utilized by urban Indian groups in Minneapolis.)*

Ron Leith (standing) in teen-age Indian history lesson.

ST. PAUL'S LITTLE RED SCHOOL HOUSE CAN'T WAIT: "WE LOVE OUR CHILDREN"

St. Paul, Minnesota — There's a "Little Red School House" here that some Indians are looking to so that their children will be safe from "the educational warfare being waged against them" by the public schools.

So far, it's a school without desks, equipment, materials and money. It numbers only 30 to 35 students.

It's founder, Eddie Benton, executive director of the St. Paul chapter of the American Indian Movement, admits that the school is having "a hell of a time getting started."

Critics charge the school opened before it was ready, that the building is outmoded, if not disasterous, and that the school is not prepared to educate children. Benton choses to ignore the critics.

"The problem is now," Benton says. "It can't wait. We love our children, and if we don't do something, who will?"

He points to the 70-plus percent dropout rate among Indian children in city public schools and charges the "white" education system has failed to prepare Indian children academically, socially, or vocationally for urban life because it is more interested in "changing" Indian children than in educating them.

The policy of United States federal and public schools, Benton said, has been one of "coercive assimilation into the dominant society through its educational system — to rob Indian children of their cultural heritage."

This policy, he continues, has resulted in the "near destruction" of the American Indian family, language, religion, and culture.

While the St. Paul school administration and board of education are "becoming sensitized" to the Indian students' needs and problems and would like to get Indian drop-outs back in school, Benton added, "they have no idea how."

Benton believes Indians must share the task of making education more meaningful for their children. From this thinking comes the all Indian school.

Originally, St. Paul, Minneapolis, and Milwaukee were selected to start schools and AIM applied for a $60,000 federal grant. Cleveland was later added to the proposal. However, the grant has still not come through.

The school is governed by an 11-member board made up of seven parents, two students, and two non-parents. It has a Montessori pre-school, and ranges all the way to the 12th grade. In addition to the teachers, parents are expected to spend two hours a week at the school.

"There are 800 to a thousand Indian children in St. Paul Public Schools, and maybe not even half would go to the Red School House," Henry Greencrow, an AIM board member says. "But Indian students should have a choice, an alternative. I think it would be very good for a number of our students."

If the school develops, Greencrow said, its students might go to public schools on a shared-time basis. For example, they might receive their training in such subjects as science, home-making, gym, industrial arts — those requiring expensive facilities — at a nearby public school.

(Thanks to Jackie Roedler, staff writer with the St. Paul Sunday Pioneer Press, writing for the April 16, 1972, edition. Photos by T.J. Strasser of the same paper.)

RELEASED TIME PROGRAM FOR INDIAN RELIGIOUS INSTRUCTION IN ST. PAUL

St. Paul, Minnesota — The American Indian Movement asked for — and received — the permission of the St. Paul School Board to have released-time for religious education for Indian students to learn Indian religion.

The AIM request was made by Billy Blackwell, legal director for AIM and a staff paraprofessional of the Legal Assistance of Ramsey County, Inc.

(Thanks to the National Clearinghouse for Legal Services Clearinghouse Review *for the information. A copy of the memorandum presented to the School Board can be obtained from the Clearinghouse by asking for document 7317. Write the Clearinghouse, Northwestern University School of Law, Abbott Hall, 710 North Lake Shore Drive, Mezzanine Floor, Chicago, Illinois 60611.)*

Indian refuses draft because of his religion

Minneapolis, Minnesota — A 22-year-old Chippewa is fighting for exemption from service in the United States military on the grounds that the religion of his people prohibits him to do so.

He is Mushkooub, known to the draft board as Steven Aubid. He has pleaded not guilty in Minneapolis Federal Court on March 21 to charges of refusing induction, failing to keep his draft board informed of his address.

Mushkooub applied for status as a conscientious objector in 1968, saying that "I believe in Manitou, the Creator, who created North America for the Indian." He listed his religion as "Mide Win" and explained in a draft form that "I received my religious training at an early age, attending ceremonial meetings, tatherings, and dances."

Mushkooub

His draft board in Hennepin County denied his application without giving a reason. He was charged with refusing induction on Dec. 8, 1971. Mushkooub's attorney, Larry Leventhal, said he will call in an Indian "holy man" and a historian to testify at the trial.

Explaining his aversion to fighting in Vietnam, Mushkooub said that "whatever happens in another land and to another people is not the Indian's problem, because our Creator did not intend us to fight a war or wars which are not related to our religion or land. Since my religious background does not allow use of force or violence and since I shall not use force ever, I will not use it now to fight in war."

Mushkooub is a member of the Mille Lacs band of the Chippewa Nation, residing on the Sandy Lake Reservation, about 15 miles north of McGregor, Minnesota. He is planning to attend classes at the University of Minnesota this spring.

Mushkooub also is alleging that the drafting of any Indian is unconstitutional, calling it "one of the last genocidal tactics of the United States to rob the Indian nations of the last and most prized resource — her proud young men." He stated his views on the draft in a document he has labeled the "Tomahawk Statement". He said, "the Indians of today see the Vietnamese people will become the Indians of tomorrow if the U.S. succeeds in dominating the governments of southeast Asia."

(Thanks to Bob Lundegaard, staff writer of the Minneapolis Tribune *for his report of March 22, 1972.)*

INDIAN SCHOOL IN CONSOLIDATED DISTRICT SEEKING COMMUNITY CONTROL

Park Rapids, Minnesota — A group of American Indian educators is seeking "complete fiscal and administrative autonomy" for the tiny all-Indian Pine Point Community School, located about 19 miles northwest of Park Rapids at the edge of the White Earth Indian Reservation.

Their request to the State Board of Education may be legally impossible to grant, as well as arousing the ire of integrationists. It could also set a precedent for other all-Indian schools. On the other hand, if the board refuses, Indians will criticize the blockade of self-determination. Pine Point was forced by state law to consolidate in the fall of 1970, but has been running its own federally-funded experimental program since.

Pine Point's program was designed by Jerry Buckanaga, himself a graduate of the school and Park Rapids High School. He is now working on a master's degree in educational administration at Harvard University. He says the Pine Point school has made its community "more cohesive" and "set a prototype for Indian education." The issue is not racial separation, he said, but community control.

The school has a strong program for Indian identity. Gerald Vizenor, Indian poet and author, is director of intercultural programs, and is running a federally-funded human relations training program for teachers.

Because of the Indian identity element in the curriculum, some whites last year accused Pine Point staff of "teaching hate." But the present principal, Marvin Buzzard, an Oklahoma Cherokee, and his staff deny this. "It's important that people realize that what we're here for is to educate children. And our children happen to be Indian. Because they're Indian, we include Indian things."

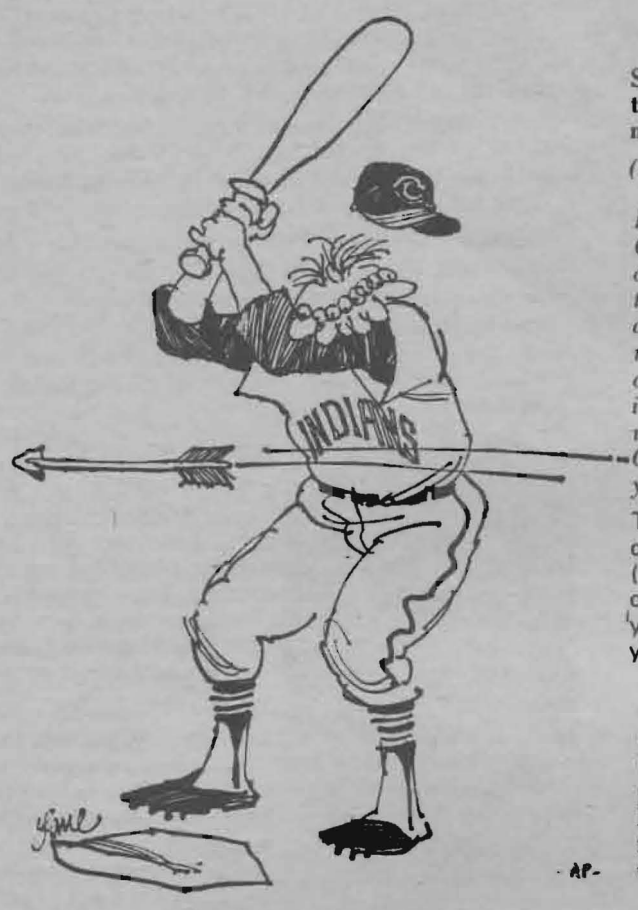
(Thanks to Catherine Watson, staff writer of the Minneapolis Tribune *for her March 26 report in that paper.)*

RACISM

INDIAN DRESS REQUIREMENT CAUSES SCHOOL BAND TO PASS UP PARADE

Pewaukee, Wisconsin — The Pewaukee High School band has rejected an offer to appear in the July 4th Circus Parade in Milwaukee. The invitation required them to dress as Indians as one of nine costume bands in the march.

Students said an appearance dressed as Indians would be a "mockery and hypocrisy" of their concern for Indians. For the past two years, they have been aiding Menominees in various ways. *(Associated Press)*



-AP-

STANFORD UNIVERSITY RETIRES INDIAN MASCOT; NATIVES HAPPY, ALUMNI UPSET

Stanford, California — Stanford University is trying to forget the school's athletic teams were ever known as "Indians."

The Stanford Student Senate voted 18-4 March 2 to drop the nickname and symbol. There had been publicity prior to their decision of Russ Means' and the Cleveland Indian Center's $9 million suit against the Cleveland "Indians."

For quite a time, Indian students at Stanford had objected to the use of the name, saying it held them in ridicule. Many alumni opposed them, claiming they should be honored that the school was called "Indians."

But as columnist Lawrence Maddry observed in the *Virginian-Pilot*, "A Stanford cheerleader . . . standing on her head after a touchdown, exposing her lunacy and her Playtex panties to 80,000 cheering fans with the word "Indians" on her sweater is doing little to promote the Indian heritage."

A school spokesman said it may be some time before a new nickname is picked, probably through a school-wide contest.

University president Richard W. Lyman said student Indian groups don't want the "somewhat commercialized and always somewhat fake representation" of the Indian tradition.

One alumni, Stark Fox, Class of '29, said Stanford ought to rename its team "The Noughts." He said he could "think of no group who could possibly take offense at nothing."

The Indian students at Stanford point out that it is not so much that the symbol is demeaning, but that the romanticized myth of the historic Indian obscures the truth about the American Indian of today. It is difficult for American people to see the Indian as a contemporary figure, they say.

As John Hall points out in the Los Angeles *Times* column he writes, "It's easier to forget what reality is when the romantic illusions are running up and down the Rose Bowl lawn. Their case for erasing the untruth is substantial."

'SKINS', CHICANOS, CLAIM RACISM IN ARIZONA STATE UNIVERSITY PROTEST

Tempe, Arizona — More than 100 Chicanos, native peoples, and supporting other students at Arizona State University picketed the inauguration of ASU president John Schwada in protest of university practices they considered racist. The action took place March 10th.

The contingent of about 25 native people from the Student Koalition of Indian Natives (SKIN) were demanding a better Native American Studies Program, and a Native American Equal Opportunity Program (EOP) similar to those now available to Blacks and Chicanos. Chicano students had other demands relating to their own situation on the campus.

(Thanks to John Beadle, writing in* The Militant, *and to that papers consistent support and coverage of news of native peoples.)

LITTLE THINGS AN INDIAN MIGHT NOTICE

PSST! WANT TO BUY AN INDIAN SKULL CHEAP? The *Indian Trader* publication, POBox 404, LaMesa, California 92041, ran this ad in their April, 1972 issue:

> Want to buy Indian skulls? Indian and white people scalp locks, moccasins, beadwork and pipe tomahawks. J. Morrie, 1505 Ave. H, Fort Madison Iowa 52627.

Sounds like some people might like to inquire, even though Mr. Morrie doesn't give green stamps. And as to newspapers that would accept the advertisement . . .

(Thanks to Guy Spittle of Iroqrafts for sending the information)

BREMERTON, WASHINGTON, CHAMBER of Comerce presents all of its new members with certificates of adoption into the Kitsap Tribe, while the initiates wear Indian headdresses. The certificate makes a mockery of Indian rites, and is generally held at the white-only Elks Temple. The Chamber is an associate office of the U.S. Dept. of Commerce to assist in minority business and employment programs. You might want to request the full text of the certificate from the Chamber of Commerce at Bremerton for mounting in your Museum of Racism.

TOMMY HUNTER's SONG praising the virtues and courage of the Seventh Cavalry at the Little Big Horn (Columbia Records ELS 326) is bound to raise tempers of any loyal Lakotah to the boiling point. Request your local disc jockey to play it for the pep rally of your next protest.

CHIEF TUCK A. BUCK AWAY'S 10 little Indian Givers are the creation of Sheehan Pontiac, 2800 N. Federal Highway, Pompano Beach, Florida. Their full-page advertisements feature buck-toothed, grinning Indians, so stupid that one has stabbed another in the foot without him even noticing. Pontiac dealers seem to be particularly prone to racist advertising.

"In those days, when you came upon Indians, it was safer to shoot first and ask questions afterward." The speaker is William Frederick "Buffalo Bill" Cody. His words are kept alive in a Doubleday publication, Best in Children's Books. *Bill tells how he shot his first Indian at age 11, an incident dutifully noted in a newspaper of that day. "I have seen my name in print many hundreds of times since that long ago day, but never again with the same thrill," says Buffalo Bill to the kiddies. If you haven't read enough, Bill will tell you of his admiration for General Custer, his slaughter of at least 4,280 buffalo (in less than 18 months). Doubleday Publishing can be reached by writing the Editor-in-Chief at Garden City, New York. Don't bother about writing Buffalo Bill — he died in 1917.*

Easton, Pennsylvania, calls it's high school the Warriors, and band director **William C. Curnow III** plans on dressing his baton twirlers in short "traditional Indian" style dresses. He has told the school board that the "Indian Maiden Group" may perform Indian dances, or beat tom toms. The money budgeted for the uniforms includes about $75 for several Indian headdresses. Curnow said the price of them cannot be adequately determined because "the Indians who make them have to wait for the eagles to molt before they know how many feathers will be available."

A COURT INJUNCTION protected the "Interpretive Indian Dancers" of the Westernaires, a riding group, from being bothered by American Indian Movement protesters during Denver's St. Patrick's Day Parade. "They're making fools of us," an AIM spokesman said.

Or, if you want a really memorable family experience, you might want to take a "Wagons Ho! Covered Wagon Holiday, living the pioneer life on an authentic wagon train". Mr. and Mrs. Frank Hefner of Wagons Ho, Inc., Quinter, Kansas 67752 make their living by operating the venture, which is complete with a genuine Indian raid. We don't know what Indian guests are supposed to do during the raid, but maybe they would get a discount on the $150 fee for stripping to the breechcloth and terrifying the "pioneers". Custer Lives.

— Jack Weber photo

A group of "Indian Guides" at Menomonee Falls, Wisc.

YMCA 'INDIAN GUIDES' CONSIDERING INDIAN SENSITIVITIES IN FORMAT

Pittsburgh, Pennsylvania — The Young Men's Christian Association has an organization of fathers and early-grade-school age sons called the Indian Guides. They had their 25th convention here April 22nd.

The group is caught in a tight bind. The program started in 1925 when awareness of Indian sensitivities was not very great. Its activities, format, and design are racist, and often sacreligious — and yet its participants are eager to relate to Indian causes, to respect Indian sensitivites, and to gain a true understanding.

How they can do that without scrapping the entire program is what causes the rub.

Ten fathers and their sons form a tribe. The treasury is the wampum. They wear turkey-feather headdresses and dress in Halloween-type Indian costumes to do dances around the council fire.

One of the speakers was John Parker, a member of the Office of Youth Development of the BIA. "Your handbook tells them how to make religious false-face masks. This is an Iroquois tradition, and the Iroquois are upset about it. Iroquois have a long and elaborate ceremony for this. They carve a mask out of a living tree and take it off to retain the spirit of the tree in the living mask. It is worn for religious and medical ceremonies only by certain members of the Society," Parker told the delegates to the convention.

Another speaker was Beeman Logan, royaner of the Seneca Nation at Tonawanda, and a medicine person active with the Traditional Indian Unity Caravan. He was also critical of the misuse of Indian tradition and the exploitation of Indian culture — and yet he received a standing ovation by the 900 participants meeting in the Hilton Hotel.

To the credit of the convention organizers, it was specifically to get this viewpoint that Beeman Logan was invited.

The Council of Three Rivers, Pittsburgh's Indian center group, suggested that for people really interested in Indian culture, there were a variety of ways suggested in each issue of AKWESASNE NOTES. The support of legislation favored by Indians, the return of Indian artifacts, support of Indian attempts to gain surplus lands, etc.

Ben Benfield, an Atlanta, Georgia, builder who is "chief" of Region 2 of the Indian Guides, told why he believes in the program. "We share with other dads and sons the experiences of growth and fun." They go on camping trips and Saturday afternoon picnics. "Camping is just a vehicle to share our experiences," he said.

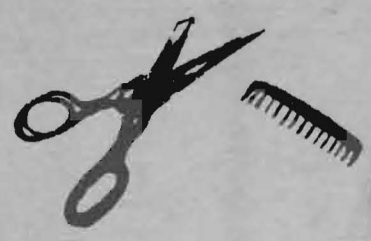
It is unfortunate that white fathers need an Indian motif to be with their sons. That the Indian Guides would be completely incongruous on most reservations is an indication of the troubles the YMCA is going to have in keeping the Indian Guides organization going, and still not exploit Indians.

"You know what it's like to hate to see it rain?" Russ Means asked an audience at a New Jersey meeting recently. Nobody in the audience did. When it rains, wise guys make fun to Indians of "the Indian rain dance. . . Whites don't understand the sense of being co-opted, of having their name attached to alien places and things. Whites can't understand or share the bitter joke that homes on Cheyenne Court in exclusive Urban Farms start at $80,000 while average family income on the Cheyenne Reservation is more like $800 a year. There are a Cheyenne assault helicopter, a Cheyenne Mountain Air Defense center, a Cheyenne pick-up truck, the city of Cheyenne, not to mention an old TV series called "Cheyenne" — not about Indians — all named for the Cheyenne, who suffered the worst genocide of any tribe on the Plains.

What Russ Means, national coordinator of AIM, is trying to say is that he and a lot of other people are sick and tired of commercial enterprises exploiting or mocking the Indian charisma with phony imitation war dances and rub-on greasepaint, wearing Indian symbols or honor badges like the Sioux war bonney while they caper around defaming a whole race and embarrassing Indians and non-Indian alike in the holy quest for a buck.

— John Koster,

ON THE ART OF CIVILIZING INDIANS:



"CUT OFF THEIR HAIR"

Last September, *Akwesasne Notes* carried a grim piece on "Genocide in Navajo Land." In their account, Anne and Ken Mazlen quite correctly noted that the dormitory regulations of the BIA schools "are designed to reinforce feelings of impotence and dependence. Young boys all receive military crewcuts in lieu of traditional Navajo top-knots."

They go on to discuss other techniques of strangling the boys culturally, and, on occasion, even physically, but let us pull up here and ask a simple question: *Why have transplanted Europeans been so hung up on hair?*

Consider a couple of cases in point: In 1896, Lt. V.E. Stottler bragged that he had cut down the wildness of the Mescalero Apaches by cutting off their hair:

"There were twenty of these, gorgeous in paint, feathers, long hair, breechclouts, and blankets. . . . . The Indian Office, at my request, issued a peremptory order for all to cut their hair and adopt civilized attire; and in six weeks from the start, every male Indian had been changed into the semblance of a decent man, with the warning that confinement at labor awaited any backsliders."

The idea behind all this barbering, the lieutenant expalined, was that the "United States has for years footed the bills that maintained them in idleness, filth, immorality, and barbarism, and where a policy for their good has been adopted, they will not be consulted." These reasons for the cultural shaming and personal abuse were rather obvious, and might have been advanced by a modern bureaucrat on the Navajo reservation.

But what are we to make of a much earlier account, received in the settlements with glee and satisfaction, of the legendary flatboatman, Mike Fink:

"As an Indian stood on a hill proudly silhouetted against the sky with his scalp lock and hawk's feather etched clear, Fink — below him and many yards distant — raised his rifle: the Indian leapt high into the air, and fell to the ground. The act was as cruel as deliberate murder, for Fink — as he intended — had severed the Indian's scalp lock."

Not Fink nor anyone else could argue that the Indian standing proud and clear against the sky had to be cut down because of Uncle Sam's money troubles. Was he mortified merely, as Constance Rourke suggested, because of "the broad, blind cruelty of the backwoods?"

In the tenth of his Indian notebooks, 2800 pages of material he started collecting in 1851, the poet Henry David Thoreau stuck a clipping from the Henderson (Minnesota) *Democrat*, dated about 1859. Agent Major Brown, the item related was successfully civilizing the Sioux:

"It was necessary, however, in order to bind them more firmly to the customs they had adopted, that a last call should be made on their moral courage; and accordingly, at the suggestion of Major Brown, it was proposed to them that they should have their hair cut off *and adopt the white dress* in toto. *This was a dasher for them! . . . this was striking direct at their own hereditary customs and beliefs. It was a disgrace and a shame! They hesitated — demurred — and all but refused; but finally came up manfully and underwent the ordeal. Sixteen came up and were made white men of in this way."*

Though Thoreau did not comment on this extraordinarily interesting account, I can guess why he filed it away so carefully. In the concluding sentence, white men equal short hair. Like nakedness, hair is thought to represent unmentionables, flesh, mortality. Whites are caught in terrified flight from the body they cannot escape. The very presence of Wild Longhairs reminds them they are trapped in it. Thoreau knew this much, clearly, when he said "inside the civilized man stands the savage still in the place of honor." What was Mike Fink doing but vainly trying to shoot his own inner wildness and demonstrate his God-like command of life/death?

Still, this question merely leads in the direction of one attempt to comb out some of the knots in the problem. Besides, I can only give you one white view and not even Thoreau, who went a good way, could address the problem from within Indian life worlds. So, Red Sisters and Brothers, how about some help with White Studies? Why do you think we are so hung up on hair?

— Richard Drinnon

(Thanks to Historian Drinnon, a friend and brother, for his regular sharing of insights and information. Replies to his question will be reprinted in this paper.)

ONEIDA YOUTH CITES RELIGIOUS VALUE OF LONG HAIR IN DETROIT COURT WIN

Detroit, Michigan — A 16-year-old Oneida won a temporary court victory March 14 in a conflict between his customs and school regulations on hair length. The Dearborn Heights School District was ordered to readmit William Schuyler, Jr. to Anapolis High School — with his hair intact — pending a hearing on a request for a preliminary injunction.

Schuyler was suspended March 24 for violating a rule requiring that hair not extend beyond the shirt collar. His neat, black hair is about two inches below the collar. The Michigan Civil Rights Commission claimed in the suit that the school rule violates Schuyler's constitutional rights involving race and religion.

"He doesn't desire to wear his hair long merely to keep up with the current style," assistant attorney general Michael Lockman argued in Wayne County Circuit Court.

(Thanks to Don Lenhausen, Detroit Free Press *Staff Writer)*

Free Press Photo

William Schuyler Jr.

. . . AND AT PAWNEE . . . AND AT LAWTON

Pawnee, Oklahoma — Three seventh-grade Indian students who had been suspended from a school here were ordered reinstated May 1 in a ruling handed down by Judge Luther Bohanon of the Federal District Court in Oklahoma City. The issue was whether the students could wear their hair long in traditional Pawnee style.

The week previous, the Pawnee School Board upheld the suspension which had been issued by the principal of the school.

American Rights Fund of Boulder, Colorado, and one of the attorneys for the three youngsters stated that the case was "extremely important because it emphasizes the need for respect for the culture and traditions of the American Indian people."

Lawton, Oklahoma — Since last September, there have been demonstrations in the Indian community here because of the expulsion from school of three Indian brothers, George, Donny, and David Wise, for wearing braids, Indian-style.

Their mother, Mrs. Frances Wise, said her great grandfather ran away from a U.S. Indian school rather than comply with the regulation to cut his air.

On April 10, charges were dropped against 9 of 17 arrested for trespassing and failure to obey a police officer at a demonstration protesting the school board's ruling. The other 8 were convicted, and plan to appeal their $150 fines.

However, the same day as the trial, three more Indian youths were expelled from school for long hair. *(LNS)*

IGNACIO ACTS AS PAWNEE SUSPENDED FROM SCHOOL BECAUSE OF LONG HAIR

Ignacio, Colorado — The suspension of a 17-year-old Indian student for wearing his hair long brought the American Indian Movement Grand Jury into this small community in early April, bringing long-standing bitterness to the surface.

The issue involved Delos (Chief) Howell, a resident Pawnee student, and saw factions of Ute vs. Ute, Ute vs. AIM, Ute vs. townspeople, and townspeople vs. AIM. Hank Howell, Delos' brother, says the long hair issue is only the tip of the iceberg. He is joined by Larry Cut Hair, a Ute tribal member, in opposing the suspension. Both men, along with others in Ignacio, feel that the ruling is outright discrimination against Indian religion and culture. They were backed by about 70 AIM members who came to Ignacio for the hearings they had called.

Also present for a community meeting were three members of the Colorado Civil Rights Commission, and a legal representative from DNA (Navajo Legal Aid) Allan Stay, represented young Howell.

Enrollment in the school is about 60% Indian, 20% Chicano, and 20% Anglo.

At the meeting, young Howell told the board, "If I grow my hair long, it is because I'm an Indian. Nobody is going to make me cut my hair."

Ignacio mayor Joseph Romero then addressed the board, and said he was proud of the community of Ignacio, and as a teacher, proud of the school system.

"The only disturbance we have in this town is when outsiders come in," Romero said to sustained applause from board supporters. "Religion in schools was shot down by the U.S. Supreme Court," Romero said, to more applause, referring to Howell's statement that it was consistent with Indian religion to wear his hair long.

Attorney Stay countered Romero's argument by pointing out that it was only the establishment of religion in the schools that was dealt with in the court, and the rights of individual students were not hindered.

"You can forbid a Protestant from saying prayers aloud in school, but you can't forbid him to carry a prayer book. Long hair to Indians is a part of religion and culture that can't possibly interfere with anyone's rights. "

Ute tribal member Gayla Smith asked the board to define the ruling on hair.

Board president Jim Frahm said it was "not below the eyes and not touching the collar."

When the board was pushed by Stay for a ruling, they said they would back the state law which allows a principal to suspend a student for five days, and the superintendent to suspend for ten days — Howell was to be under suspension. When this announcement was made, the Howell supporters and AIM members left their seats and for all practical purposes, the meeting was over. After the 15 days of suspension are over, the board can reconvene and issue another 10 days of suspension before expelling him from school, or readmitting him if he complys with the haircut order.
Findings of the AIM Grand Jury were not made public, but it was indicated a total of 31 complaints was heard. The jury was chaired by Guy Pinnecoose, a Ute tribal member.

The tribal council made it clear that it had not invited AIM to Ignacio. Leonard Burch, chairman, said he thinks AIM was a good thing when it was formed, and that the organization has done much good for the Indian people of this nation. He said, however, that he believes that AIM should come onto an Indian reservation with the consent of the governing body. AIM was invited only by a group of tribal members.

(Thanks to Wayne Moorehead of the Durango Herald *of April 11, 1972, for this information.)*

—Durango Herald

From left to right, Delos (Chief) Howell, Geronimo, and Delos' brother, Henry (Hank) Howell.

S.D. Indian tribe's halfway house tries to help alcoholics

Francis Gill at work in the garage that he, his father and two brothers run in Sisseton, S.D.

Sisseton, South Dakota

Francis Gill is an alcoholic trying to quit drinking. But some of his people keep urging him to drink, and question his motives for wanting to stop.

When he went into a bar recently to get some cigarettes, a cousin walked over and mentioned Gill's efforts to quit drinking. An old Indian, sitting on a barstool, overheard the conversation and, without turning around, caustically muttered in Sioux, "It sounds like a white man standing behind me."

Gill didn't reply. But the frustration, the feeling of alienation was there.

"I ain't trying to be a white man. Or better than any one else. I'm just sick and tired," he thought, "of being sick and tired." Tired of waking up in the stench of the drunk tank. Tired of being in jail. Tired of having the shakes. Just tired of being a boozer. "Why don't that old man understand?"

Elmer Cassell said he was quitting too. That was at 10 a.m. when the Sisseton police let him out of jail after serving time for being drunk in public. Cassell said he was going to leave town. He got as far as the nearest tavern, a block and a half away.

By 5 p.m., he was lying on the floor in a nearby drug store. He was too drunk to remember anything, but the police said he was yelling about "getting even" when they hauled him off to jail.

Boozing has been his only consistent activity since he was a teenager. He quit school after the ninth grade, partially because he "lost interest in school" after he started drinking. He was booted out of the Army after getting drunk and "taking a furlough" on his own.

He quit the best job he ever had (making $120 a week) because he preferred to drink. He has been in prison twice for stealing cars while he was drinking, and has slept off drunks in jails from South Dakota to Arizona.

"I like to get high," he said, "and I like travelling and bumming around just looking. I don't know — I guess it is just a way of life with me," Cassell, who is 32, has been at it for 16 years.

He fits some of the stereotypes about Indians — a shiftless, unreliable, law-breaking drinker who gets a dole from the government — $40 a month from the Bureau of Indian Affairs. All those apply. His record proves it.

There are some other things about Elmer Cassell that are also true.

His mother, who drank "pretty heavy" wasn't around much when he was little. His father was home more, but home kept moving as his father went from one construction site to another to find work. Cassell was in and out of six schools in eight years, and much of that time he was away at boarding schools in South Dakota. Those schools were for Indians.

When he was 14, which was about the time his father's drinking became "pretty heavy" he was arrested for burglary. He was after money "to buy the things you want when you're 14 years old."

After he got out of the reformatory, the only job he could find was working on farms for $25 a week. That didn't offer much of a future. He soon quit. Since then he has been drinking and drifting, not staying anywhere very long except in prison.

When he completes his sentence, Cassell will probably "go boozing". Unlike Francis Gill, he isn't sick and tired of being sick and tired. At least, not yet.

Cassell couldn't think of any good reasons to quit. Gill has a reason. In November, he joined his father and two brothers in opening an auto repair shop, one of the few Indian-run businesses in Sisseton. They are self-taught mechanics without much business experience or capital, but so far, they have taken in more money than they have spent.

Grady Renville is program director of an alcoholic rehabilitation program for the Sisseton-Wahpeton tribe. He was militant and wanted to solve the problems facing Indians in a hurry when he came home from service as a medic in Vietnam, but he has quit looking for quick solutions. "I'm not against the protests and other things AIM is doing. But I don't think we Indians are gonna go any place in this world unless we learn to control booze.

His program's halfway house is the only treatment facility in the area other than the hospital. Some prisoners who do not have serious drinking problems volunteer to go to the halfway house and are accepted because Renville believes the jail doesn't do anything for one's health or dignity.

"Most of the people on this reservation (approximately 2300) are affected by drinking. I'm not saying every one's an alcoholic, but most of the child neglect, car wrecks, malnutrition and disease and crime is caused by drinking. We have about 500 arrests a year on the reservation, and 95 per cent of (the crimes) take place when an Indian has been drinking." Most of the arrests are for public intoxication. Renville, 28, has had four of them himself.

The destruction of a way of life, government efforts to destroy the cohesiveness of tribes, the dispersal of land into individual allotments, schools and churches ignoring the Indian culture, the instillation of white values and ideals: those policies began long ago, but their effect on Jerry Lake is very real.

Lake is 20 and an ex-Marine. Being a Marine meant a lot to him. He was quick to get a gung-ho tattoo on his arm with a dagger and the inscription, "Born to Raise Hell".

"I was pretty proud to be a Marine as an Indian," he said. "I always wore my uniform into town. The white guys took theirs off as soon as they could but (the uniform) really made me feel good. Ladies used to smile at me."

He isn't a Marine any more. Mostly he's a boozer who is trying to "get it all together" while staying at the halfway house, New Hope Manor. He has applied for entrance to a training school for paramedics.

When he is downtown, ladies don't smile at him any more. "People take a look at me and say to themselves, 'Who is he? He's an Indian.' How come," he continued, white people look down on Indians so? Is it because they beat Custer?"

It is significant that Lake said "they" instead of "we". He knows little about the history of the conflict between whites and Indians, and the long-term effects of that confrontation. It is difficult for him to identify with his Sioux ancestors who fought to retain their lands and their way of life.

Jerry Lake

(Thanks to James Parson, staff writer for the Minneapolis Tribune, for continuing his fine coverage of the Indian scene with articles such as this one, and to his paper. Photos are by Kent Kobersteen, also of the Minneapolis Tribune.)

Elmer Cassell, sitting in the Sisseton jail.

I firmly believe Indian values will have to be strengthened and given to our children again as they have in the past if we are to survive and grow in modern society. Much of the cultural, family, and individual deterioration we suffer today is the result of a perversion of our ancestral values. By this I mean we share our weaknesses and few of our strengths.

Indian values is the foundation of our cultural heritage and the key to our future. We can make all the jewelry and cultural objects we need to show the non-Indian the outside or cover of Indian society. If we fail to instill Indian values in our selves and our children, however, then we will be nothing more than a false echo of our wonderful and beloved ancestors.

The loss of Indian values is one of the reasons for the rise in alcoholism among our people and why drug abuse is increasing among our youngsters.

— Mark Small, Director
American Indian Commission
on Alcoholism & Drug Abuse

WHITE PEOPLE DISLIKE INDIAN CONTROL, WANT CONGRESS TO CHANGE LAWS

New Town, North Dakota — In January, the Eighth Court of Appeals in St. Louis upheld a lower court ruling that the Fort Berthold Reservation's boundaries had not been diminished by the Homestead Act of 1910. The ruling had the effect of restoring a tract of 360,000 acres of farmland to the reservation, home of the Mandan, Hidatsa, and Arickara tribes. The ruling had no effect on property rights of landowners — just the political jurisdiction changed. About 5,000 persons live in the area, including some 1,000 Indians.

But the white farmers and residents of New Town and three smaller communities now find themselves as residents of the reservation, and they aren't happy. A delegation of businessmen has already gone to Washington to ask Congress to take the land out from the reservation by redefining the Indian boundaries.

The Indians say they had always considered the area part of the reservation, but white settlers had thumbed their noses at the idea.

Times are unsettled in New Town as a host of problems confront Indians and whites alike. They appear to be problems of adjustment, mostly.

New Town has a population of some 1,500 persons, about 20 per cent of whom are Indian. It is a sleepy community nestled along the windswept bank of the Missouri River 150 miles northwest of Bismarck.

It is a western town, and young at just a shade over 20 years old. It is a town of wide streets, roaming dogs, and dirt farmers who drive pickup trucks. It is a friendly place, gabby, opinionated, and peaceful.

But the people have a fistful of questions and few answers. They want to know whose law applies — the state's, or the reservation's? They want to know if city ordinances can be enforced.

Farmers in the disputed area are worried about their water, grazing, hunting and fishing rights. They wonder if roads will be maintained.

"You live in a place all your life and then all of a sudden find you're on a reservation — it hits you like a bombshell," explained Mayor Soren Sjol, a grocery store owner.

Rolland McMaster, police magistrate, former mayor, and editor of the New Town *News* described it this way:

"It came so suddenly, this boundary dispute, that neither side is sure of its ground. Where does state law stop and tribal law begin? Is New Town under state law now? I'm not sure."

The Indians wanted a court ruling for various reasons. They said they were tired of being harassed by New Town police and wanted their own brand of law&order.

They charged they were discriminated against, that white justice was unfair and the punishment, such as street cleaning to work off fines, too demeaning. They wanted a tribal court and a police force of their own. New Town officials scoffed at the idea and denied they had treated the Indians unfairly.

And if the Indians living in the disputed area were actually living on the reservation, they would be eligible for social services and benefits previously denied them.

James Keaton, superintendent of the Bureau of Indian Affairs (BIA) at Fort Berthold, said many federally-funded assitance programs are open only to Indians who live on the reservation. Indians living in New Town for example or in the surrounding communities of Parshall, Roseglen, Wabek, and Raub, had been inelibible for many BIA administered programs.

"It takes from three to six months for the county welfare board to process an Indian family off the reservation for assistance. In the meantime they are destitute. Now that they are on the reservation, the BIA can help immediately. I just wonder how it could have gone on like this for sixty years," said Keaton.

There are 3,000 Indians living on the reservation now, another 1,000 in the disputed area. The number of whites in the disputed area come to about 4,000. Today all the Indians are considered on the reservation and qualify for BIA administered programs.

Residents of New Town said they felt threatened by the boundary ruling. They were fearful the Indians might push them from their land and take over their homes.

A few whites thought there would be a complete breakdown of law and order and a collapse of land values, but to the surprise of some, none of this has happened.

Instead of having no law, New Town is currently under double law. Reservation and BIA police have jurisdiction in New Town only for Indians, and New Town police have jurisdiction on the reservation only for whites. Indians are jauled in Mandaree, located in the center of the reservation, and whites in New Town.

In February, tribal and BIA police entered into a temporary cross-deputization program with the New Town police whereby white police can arrest an Indian anywhere on the reservation for breaking tribal laws and hold him in the New Town jail until tribal police pick him up and take him to Mandaree, 32 miles away. It also means tribal and BIA police can arrest a white for violation of state or village laws and hold him for New Town police.

Such a program was begun in Parshall in 1970, and in rural areas in 1971. It seems to be working well, so far authorities say.

Paige Baker, chief tribal judge on the reservation, said abuse of alcohol and disorderly conduct are two of the reservation's biggest continuing problems.

There is much unemployment and dependancy on welfare. The average family income for Indians there is $1,800 a year, Baker says.

"I know many Indians who would rather be heard in the white man's court than in ours. We are much stricter," he said.

INDIANS OCCUPY FORT TOTTEN JAIL; RELEASE PRISONERS FOR SIT-IN

Fort Totten, North Dakota — Over 40 Indians held control of the chilly Fort Totten reservation jail April 26, and an Indian attorney said they will continue their sit-in to dramatize their dissatisfaction with the Bureau of Indian Affairs.

The Indians, consisting of both Sioux and Chippewas converged on the new Municipal Building where the jail is housed at about 5:30 a.m. the day before, and asked the dispatcher on duty to leave.

When he did, they released the prisoners, although reports on how many varied from two to six. All were being held on misdemeanor charges.

The Fort Totten (BIA) Agency soon ordered utilities in the building cut off, including heat, electricity, and telephone service.

The protest had a double purpose: they wanted a full investigation into the deaths of three Indian inmates in the last year, and they wanted to communicate their unhappiness with the BIA.

David Garcia, an Indian attorney at Devils Lake, N.D., said that when the Office of Economic Opportunity opened its Indian poverty programs six or seven years ago, a stipulation for the programs was that "it has to be a democracy. The BIA's attitude was to hell with them," Garcia said. "They said, 'We'll just administer this.' They sat back, didn't cooperate. The bureau has a corner on everything. They hold the purse strings."

Jerome Tomhave, superintendent of the Fort Totten Agency, said the Indians refused to negotiate with him.

Garcia also charged that Louis Good House, chairman of the Tribal Council, has been backed by Tomhave and the agency and has not acted in the best interests of the tribe.

"The council meets once a month," Garcia said. "During the other 29 days, the chairman handles all matters. The council is largely ineffective. If the Bureau would get out of things, a council or an Indian who feels aggrieved could go to court. But in the background we always have the Bureau coming in as the expert in the field saying, 'He's right, he's okay.' All along, it's been 'keep the weak guy in.'" *(United Press International)*

MATTIE GRINNELL

MATTIE GRINNELL, 105 YEARS OLD, FINALLY GETS HER PENSION

New Town, North Dakota — When Mattie Grinnell was born, the war had only been over a year. The Civil War, that is. She was born in an earthen lodge on the old Fort Berthold Reservation, of Mandan parents.

She was married in 1893 to John Nagel, a German immigrant farmer who had been in the Missouri Volunteer Cavalry in 1861. He died in 1904, and she remarried Charles Grinnell. It is on the marriage to the German veteran that her claim for a Veteran's Administration pension is based.

In 1968, Mrs. Grinnell took part in the Poor People's March on Washington, D.C.

It is ironic that she has been eligible for assistance only because of her marriage to a whiteman, while the families of soldiers who fought against the Indians are granted full benefits.

LAW ENFORCEMENT OFFICIALS SUED BY SIOUX WOMAN IN SOUTH DAKOTA

Sioux Falls, South Dakota — Diana Kiyuka Stone Heart has filed suit in Sioux Falls Federal Court against Lester Patocka, deputy sheriff, Ruben Huber, sheriff of Charles Mix County, and Paul J. Kern, State's Attorney, all of Lake Andes, claiming false imprisonment and seeking $25,000 damages.

The plaintiff alleges that on March 11, she was on her own property and was arrested, falsely imprisoned, humiliated and assaulted by Patocka.

The deupty sheriff allegedly claimed he was acting under orders of Huber and Kern at the time, and as such, had full authority to arrest the plaintiff without a signed complaint or warrant. The complaintaint also charges that the defendants did not have jurisdiction over the plaintiff because she was on Indian land owned by her, and because she had committed no crime.

The plaintiff further contends that since the incident she has been nervous, unable to sleep, and has been laughed at and ridiculed by white farmers around Lake Andes who have "made a practice of ignoring the rights of Indian land owners."

The plaintiff also states that due to conduct of white law officers in Charles Mix County she is in fear of her life. As a small girl, her complaint says, her oldest brother was killed in the county and his death has never been solved.

(Thanks to the Sioux Falls Argus-Leader *and to Richard Williamson for this information.)*

DEATH IN ROSEBUD B.I.A. JAIL SUBJECT OF SUIT AGAINST U.S. GOVERNMENT

Sioux Falls, South Dakota — A lawsuit alleging wrongful death has been filed in U.S. District Court against the U.S. Government.

The suit by Susan Farmer, administrator of the estate of Herbert Dana Farmer, alleges negligence on the part of the jailer-dispatcher at the Bureau of Indian Affairs jail on the Rosebud Reservation.

The suit arose from a May 29, 1971, incident in which Farmer was allegedly placed in the Rosebud jail in an unconscious state after allegedly having been beaten on the head by a St. Francis policeman. Farmer subsequently died in a Sioux Falls hospital.

The policeman, Garfield M. Marshall, a member of the St. Francis Police Department, was indicted on criminal charges by a grand jury in November, 1971. He is scheduled for trial May 30 in Deadwood, South Dakota.

The civil action filed against the government asks $320,000. It contends that during the course of Farmer's arrest in St. Francis, he was beaten with a nightstick until unconscious. He was then said to have been placed in jail between 8 a.m. and 11:30 a.m. and remained there until about 8 p.m. before being taken first to the Rosebud Hospital, and then to Sioux Falls.

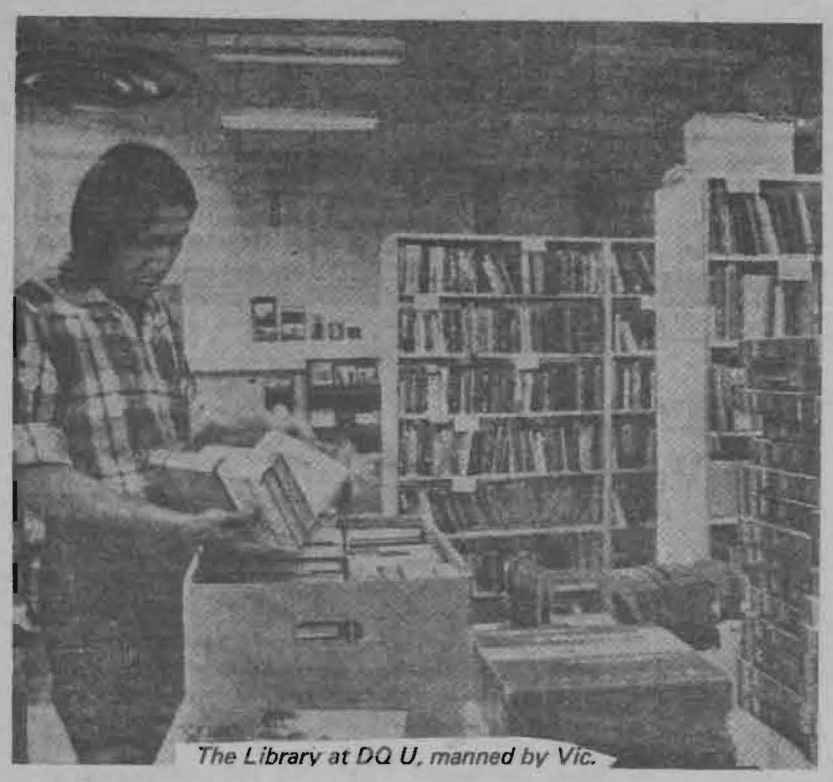
The government, in answer to the suit, filed a counterclaim against the Rosebud Sioux tribe and all tribal officers including President Webster Two Hawk. The counterclaim contends that the jailer-dispatcher on duty at the time, Irvin Yory, was hired by the Rosebud Sioux tribe. The tribal council has a contract with the government, one clause of which places responsibility for damages upon the tribe. Thus if the government is found liable, the Rosebud tribe will have to reimburse the government, the counterclaim says. *(AP)*

NATIONAL PARK SERVICE MAY GRAB UP MORE INDIAN LAND ON SIOUX NATION

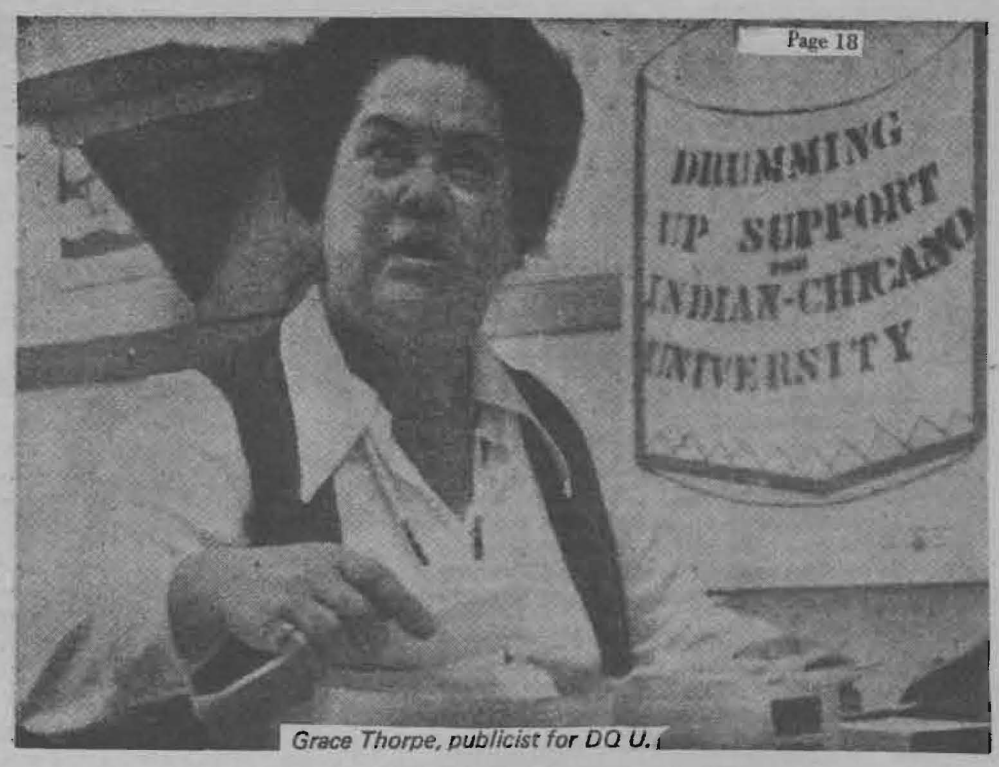
Pine Ridge, South Dakota — During World War II, the U.S. Government appealed to the patriotism of the Sioux people to obtain a vast acreage of land for use as an aerial gunnery range. Actual purchase was by confiscation.

Now that the land has no military value, it is surplus. However, the protests of the Sioux people, the occupation of the land in 1970, and other efforts to have the land returned to the Indians may go down the drain if the National Park Service is successful in having the area established as a wilderness area.

Some hearings have already been held, and more are to be expected. Congressional approval is necessary.



The Library at DQ U, manned by Vic.



Grace Thorpe, publicist for DQ U.

Davis, California — A year ago, a group of Indian and Chicanos occupying an abandoned Army communications station were given the deed to the land to develop their own educational institution, D-Q University.

During the last 12 months, DQ U has been pieced together with surplus equipment, used lumber, and volunteer sweat. It has begun to flower in spite of outside criticism and skepticism, and probably six times the number of problems of any new university.

Now, with a total of $3.6 million in federal contracts, the school seems indestructible. It recently signed a $3.1 million contract for the special education and training of migrant farm workers.

But in spite of the contracts, DQ-U has severe financial problems. Executive director Jose de la Isla explains that "federal money can be used only for certain programs — we don't have funds for food, lumber, architect fees, paint, seeds for crops, water or phone bills, and a hundred other needs."

The school now has 42 students, 4 full-time paid instructors, 19 volunteer teachers, and a staff of 45. Classes began last summer. A junior-college curriculum grants a two-year Associate of Arts degree. De la Isla projects the start of a vocational training program this spring. Enrolment is continuous.

DQ U was founded, de la Isla says, to "initiate a rebirth of the vigor of the Indo-Chicano people, to foster new respect for the earth and every living being, to help its students develop marketable skills and for each to develop in his own way, without cultural coercion."

Of the five main buildings, the largest houses administrative offices, classrooms, the DQ U Press, a developing 10,000 volume library, and the future Indo-Chicano museum. Two of the buildings are dormitories, one is a machine shop, and one will house the vocational-agricultural program. The student-run cafeteria is in one dorm.

Associate of Arts certificates can be earned in farm management and crop production, business, graphic arts and Native American studies. Students can also major in mass media study, Chicano studies, or liberal arts. Agricultural emphasis is on cooperative farm management.

The core curriculum lists the usual courses in math, humanities, history, social and natural science, communications and composition — but with an emphasis on the cultural framework and problems of Indo-Chicanos. For instance, one natural science course studies tribal mind-altering techniques and their relationship to the drug culture of today.

Classes are mostly workshops and seminars instead of formal lectures. DQU has provisionary accreditation from the Association of Western Colleges and Universities. Students must be 18 years old, but need not have high school diplomas. DQU helps them earn high school equivalency certificates.

Two grades are given: "pass" and "superior". "DQU does not believe a student should be penalized for attempting a course but failing to pass it, Daniel del Solar, curriculum coordinator, says.

(Thanks to Barbara Cannon, staff writer for the Sacramento Bee. Bee *photos, too.)*

Grace Thorpe

Davis, California — The name is the same. So is the drive and determination. But Grace Thorpe, daughter of the Indian athlete Jim Thorpe, does not capitalize on her father's name. She doesn't have to.

Until three years ago, Miss Thorpe was living in the "white man's world" doing advertising and public relations work in New York. "Then one day I woke up in the home I had lived in for 12 years and said, 'What am I doing here? I should be working for my people.'

Shortly afterward, she sold her house, quit her job, and embarked on a whirl-wind of Indian activities which led her to three arrests, dozens of pow-wows, and ultimately, D-Q U.

"I feel like a friend of mine who spent all of his life as an Indian trying to be an Irishman. Now he says he's an Irishman trying to be an Indian."

She took a position with the National Congress of American Indians and later worked for the Office of Economic Opportunity.

"But I decided I had to get closer to my people," she said. "I found I was really working with the whites rather than with the Indians."

In the last year, Miss Thorpe has been speaking across the country about the Indian movement. She also visits the reserevations and talks to Indian groups about how they can get surplus government land.

"They don't have to climb fences and stage protests and get arrested," she said. "There are millions of acres of surplus land. Non-profit educational organizations can apply to the government for surplus lands and buildings. There is no reason why the Indians can't follow the regulations and set up corporations and get the land."

Miss Thorpe is a Sac and Fox, direct descendant of famed chieftain Blackhawk. She was born in Yale, Oklahoma, the same place her father was born. **"My mother was a white woman and when I was still small, my parents were divorced," she said. During World War II she joined the Women's Army Corps and was stationed in New Guinea. She was married and later divorced.**

At D-Q U, she is working to complete the plans of the organizers to have a liberal arts college with departments of Indian and Chicano studies, a medical school, vocational schools, arts and crafts centers, and a research institute.

(Thanks to Kathie Sutin, a special correspondent of the St. Louis Post-Dispatch *and to her newspaper for this information which appeared in their April 14 issue. Grace Thorpe can be contacted for further information about the Surplus Lands which can be gotten by Indian groups, or about D-Q U by writing her at Box 409, Davis, California.)*

DQU:

One thousand years before Benjamin Franklin's experimentation with electricity, scholars from a wide area gathered in Copán (now Honduras) to compare astronomical data and to revise the Olmec-Maya calendar.

Now how could this be so? How could savage, passive, apathetic, incompetent, drunken, ignorant, living from day-to-day Native Americans have staged a major scientific conference at a time when Europe was in the "Dark Ages"?

How could Indians have created Teotihuacan, with eight square miles of ceremonial monuments more impressive than ancient Rome?

How could Maya mathematicians have arrived at the concept of "zero"?

How could "Hopewell" Indians in the United States have created a rich civilization with trade goods moving from the Gulf to the Great Lakes, and from the Rockies to the Atlantic more than 500 years before Columbus?

How could Indians have conceived of, and built, the Great Serpent Mound?

How did the Cree and Eskimo people of Canada become literate using their own syllabic system of writing? How do they teach themselves and their children now, often without the involvement of formal schools?

How could it be that Native American farmers domisticated and improved more varieties of plants than any other numerically-comparable group in the history of the world?

How did North American Indian religious thinkers often arrive at a level of spiritual understanding at least equal to, if not greater than, the peoples of the so-called "Old World"?

How could Indians have arrived at "ecology-mindedness" so many centuries before non-Indians?

How did it come about that Mexicans were able to develop, and then run, the University of Tlatelolco for decades before the English even had their first foot-hold in North America?

How is it that the great Indo-Chicano peoples, with all of their remarkable achievements, have come to be thought of and treated as "wards" or incompetents?

What can be done to bring about a rebirth of the vigor of the Indo-Chicano people? *That is what D-Q U is all about.*

5082 A.C.

In 5082 A.C. (American Civilization), five thousand eighty-two years after the beginning date of the Maya calendar, a group of Indians and Chicanos broke through four centuries of colonialism by founding D-Q University, or perhaps we should say that they were called upon by the Great Creative Power to do what had to be done at this particular point in time.

Why was this done, at a time when brown students were beginning to attend white-controlled colleges in substantial numbers, and when Native American Studies and Chicano Studies programs were being established?

The idea of an Indian college was proposed by Sarah Winnemucca in the 1880s, but she died in poverty, abused and forgotten. The Cherokees almost created a college a decade later, but their schools were taken away from them. And then came the years of totalitarian oppression, the years of the suppression of Indian religion, of the all-powerful Bureau of Indian Affairs, and of the high-pressure missionaries of white cultural and religious supremacy.

Warfare was largely finished by the 1870s, but the worst years were not those of war. The worst years were those from the 1880 through the present. These were the years of intensive colonialism and systematic land-robbery. These were the years when the white people tried to destroy the manhood and pride of the Indian and Chicano in almost every conceivable way.

In spite of all this oppression, the Indo-Chicano heritages, and more importantly, the *people* as carriers of the heritage, have survived and now are eight to nine million strong in the U.S.A. To the north are another three-quarters of a million. To the south are thirty million to one hundred million Indian or part-Indian people.

To serve these unvanquished millions, *that is what D-Q U is all about.*

Not
What D-Q U is Not About

D-Q U was *not* founded to serve the interests of the white Anglo.

D-Q U was *not* founded to simply train people for filling job "slots" in the white society.

D-Q U was *not* founded to convert Indians and Chicanos to Mormonism, Protestantism, or any other church.

D-Q U was *not* founded to generate research funds for white scholars.

D-Q U was *not* founded to produce "overhead" for the support of a white bureaucracy.

D-Q U was *not* founded to destroy the Indian or Chicano student by cutting him off from his own people.

D-Q U was *not* founded to serve in the annihilation of the Native Nations and Aztlán.

D-Q U was *not* founded to serve any imperialistic-military-industrial complex.

D-Q U was *not* founded to try to push the Indian and Chicano people in any particular direction, except for that of self-realization.

Does any white-controlled college exist which can make these statements?

— Jack Forbes

Karonhianoron, the Clan Mother for the Bear Clan, built the school.

AT AKWESASNE

INDIAN WAY SCHOOL

In order to have full control of the education of their children, a small group of parents at Akwesasne started Onkwehonweneha School — The Indian Way School.

With volunteer teachers and scant financial support, the school has been going since last January. About twenty students are enrolled — truancy is non-existant.

The school will probably operate through the summer months, and on an expanded basis next fall. It teaches Indian crafts and Indian history, as well as academic subjects. But most important is that it operates with an Indian style, and with total Indian control. "It's not so much an education, it's a way of life we're getting, one student explains.

Akwesasne parents interested in enrolling their children for next year — and in participating in the school's operation, are invited to discuss this with the school.

There is a need for more people to share their knowledge and skills, to give attention to meals and to help in many ways. People who would like to share themselves in this way, for part of a day or part of a month, are invited to do so.

There is also a need for help with supplies, materials, food, cash for travel. The school raises some money through bingo, sale of crafts, etc., but there is a need for other groups who want to give Indian self-determination a real boost to help in material ways.

Young ones here learn to have confidence in themselves.

For further information, contact White Roots of Peace, Mohawk Nation, via Rooseveltown, N.Y. or telephone (518) 358-2656.

The older brothers help to teach the younger brothers.

The facilities of the school are humble, unlike the carpeted, plush school the students formerly attended, with indoor swimming pools, bowling alley, rifle range, paid faculty, modern gear.

Elders come in to teach the things they know.

These photographs are by Andre Lopez, who is collaborating with White Roots of Peace in a year-long project of a photo/essay book on the Mohawk Nation at Akwesasne, and its relationship to the Iroquois Confederacy and Indian movements in North America.

Persons at Akwesasne — or elsewhere — who have suggestions or photo possibilities they feel should be included in the book or its text should contact White Roots of Peace.

Lopez will also be apprenticing young people who would like to become skilled in photography for further work with AKWESASNE NOTES and White Roots of Peace. Arrangements can be made for subsistence support of persons who would become involved on a full-time basis. While preference will be given to young people from Akwesasne, other interested applicants are invited to enquire.

Other projects will emerge from this program, including children's books, a photo exhibit, slide-films,

SENECA PRESIDENT ACCUSES 'NOTES' OF HALF-TRUTHS; OTHER SENECAS ORGANIZE OPPOSITION TO TOY PLANT

To The Editor:

An article appearing in the January/February 1972 issue of AKWESASNE NOTES purporting to deal honestly with the Seneca Nation and its involvement with Fisher-Price Toys is so marred with inaccuracies and half-truths that I feel a reply is necessary.

It is important to know that facts are – and always have been – readily accessible to anyone desiring them. Seneca Nation leaders have consistently taken the position that our people have a right to know about the proposed development. We, in turn, have felt an obligation to communicate the facts, truthfully and thoroughly.

The Seneca Nation is not going into debt over the proposed Fisher-Price plant on the Cattaraugus Reservation. In fact, Fisher-Price will finance the construction of the facility, pre-pay the rent for 25 years, pay all the debt service costs, and also all maintenance and insurance costs. Not a single penny of Seneca money will be spent, while the Nation can realize an immediate income of $40,000 a year for leasing the building to Fisher-Price.

At the end of the 25-year-lease period, the plant would become the sole property of the Seneca Nation. Its value is now estimated at upwards of $5 million. At no time would the Seneca Nation relinquish title to the land. It would remain always in the hands of the Seneca Nation.

Economic Development Administration funds in the amount of $1.3 million to finance site preparation, clearing, installation of roads, and utilities, would be given outright to the Seneca Nation. It is not a loan. It would cost the Seneca Nation nothing.

On the other hand, the benefits that would accrue to our people are significant. Fisher-Price would employ some 1,000 persons. Company officials have indicated a concerted effort will be made to train and hire Indians. Employees at the new plant would participate in the company's profit-sharing plan, which last year amounted to $3.4 million or roughly 20 per cent of each worker's wages, and would be paid a uniform rate substantially above minimum scale. In addition, it is estimated that the new facility would mean the creation of over 600 fringe jobs in all types of service and supplier industries.

The Council of the Seneca Nation, unanimous in its approval of the proposal, is eager to provide Seneca Indians with opportunities for employment and personal growth. It is painfully clear that some are incapable of recognizing the advantages of entering into an agreement with Fisher-Price, or, worse yet, seem intent on distorting the facts for personal or political gain.

It is regrettable that the AKWESASNE NOTES made no effort to check the validity of its allegations. In failing this, it has done a disservice to Indians everywhere.

(signed) James E. George,
President
Seneca Nation of Indians

Gee whiz.

James E. George, president of the Seneca Nation of Indians says that an article in AKWESASNE NOTE's last issue was "marred with inaccuracies," and did a "disservice to Indians everywhere." [See box on this page for the complete text of the letter.]

We must have gotten confused by the facts of the matter, which caused us to give statements different from the official public position of the Seneca's Council. But then, we have established our reputation by reporting facts instead of publicity sheets written by government and corporate public relations people.

For instance, section 21.2 of the lease signed on April Fool's Day, 1972, says: "Landlord and Tenant acknowledge that Landlord will promptly submit (and diligently prosecute) a *loan application* to the Economic Development Administration, United States Dept. of Commerce (EDA) for a *loan,* the term of which shall not exceed the initial term of this lease, in an amount equal to the lesser of $3,900,000 or 65% of the cost of the improvements described in section 4.2 (a). . ." We've italicized the words above which confused us into thinking that the Seneca Council was applying for a loan. Mr. George's letter, of course, says that the "Seneca Nation is not going into debt over the proposed Fisher-Price Plant. . ."

Mr. George also says AKWESASNE NOTES was in error when we pointed out costs to the Seneca Nation. "Not a single penny" of Seneca money will be spent, he says, while the Nation will realize an immediate income of $40,000 per year.

Section 4.1(b) of the lease, however, says that the Landlord must construct a sewage treatment facility for the plant. Already the Seneca Council has appropriated $125,000 of the Nation's money to build the plant, but costs could rise to $500,000. In addition, the Council has also appropriated $100,000 for the purchase of land from individual owners, since it does not have clear use of all the land involved. Also, the $40,000 figure is dependent upon additional industries entering the Industrial Park – if they don't, rentals dwindle over five year periods to $30,000, then $20,000 to $10,000 and finally $0 per year for the final five years.

It seems only to be a half-truth when Mr. George says that the plant will become the sole property of the Seneca Nation at the end of the 25-year-lease. If the tenant decides to renew the lease then, it must be renewed (according to section 1.3 of the lease) for another 20 years, which means that the Senecas get the factory on midnight, March 31, in the year 2017. And even $5 million factories have a habit of deteriorating over a 45-year period. Ever drive around any major city to see factories built in the 1930s to see how much they are worth today?

Gee whiz. The more we look that lease over, the more we're sure that it is the Council of the Seneca Nation at Cattaraugus that for some reason is misleading the people of their own reservation with half-truths. Those who oppose the lease may be "incapable of seeing the advantages", but it looks to us that they have a sharp eye for the disadvantages, of which there are many. History will tell whether James E. George, or those who want to prevent the Seneca's land from being exploited are the truer patriots.

Most of those opposing the project recall the last deal to bring "progress to the reservation". Seven years ago, the Council arranged for a pillow factory to set up shop there. The enterprise failed, and the Seneca Nation ended up over a half-million dollars poorer. Seemed that the "opposition" was correct, both in fact and in law, for the Seneca Constitution specifically forbids the Council to enter into debt.

People from the community demanded a referendum. They argued that, under the Seneca Constitution, the council could be required to obtain a 3/4 vote of all the mothers, plus 3/4 of all the eligible voters of the nation – but at least a public referendum should be taken. The Council refused, stating that they had been elected to office and that such election transferred to them full power and authority in all matters affecting the Nation.

The "Seneca Nation" concerned is that part which broke away from the Iroquois Confederacy in 1848 in establishing a constitution which was approved by the state of New York. Another portion of the Seneca Nation continues to participate in Confederacy matters – they are primarily from Tonawanda.

When the Cattaraugus/Alleghaney part of the Senecas set up their constitution, they established a Peacemakers' Court, with jurisdiction in disputes arising between living members of the Senecas. On February 12, 1972, the Peacemakers' Court Judge signed an injunction barring certain members of the council and the administration from further negotiations with Fisher-Price until the constitutionality of those actions could be determined in Court.

But on the same day, the Seneca Council, acting under the supervision of their attorney, Arthur Lazarus, appealed the injunction. They convened the council as an appeals court, and they themselves ruled that the injunction against them was illegal. Most Senecas had been looking forward to the Peacemakers' Court hearing so that the issues could be debated openly.

Another problem has arisen. In order for the council to obtain a $1.5 million EDA grant and to apply for a $3.9 million loan, they must present proof to the Department of the Interior that they possess title to a proposed 240-acre industrial park. Even the 55 acres of common land which the council now claims may be subject to the jurisdiction of the mothers of the nation under the Seneca Constitution. And the council will have to obtain the other 190 acres from private Seneca landholders. Some have refused to sell.

The council also had an answer to this roadblock. Under direction of its attorney Arthur Lazarus, it decided to invoke the "power of eminent domain" and is now making plans to condemn the land. However, to condemn land it must move through the Peacemakers' Court – the council does not possess the power to condemn land. Some Senecas are charging that the council is in conflict of interest when it acts as a party in a suit and appeals court at the same time.

The beneficiary of the dispute is Fisher-Price. While it is owned by the sound and financially-strong Quaker Oats Corporation, attorneys point out that the lease is with Fisher-Price itself – and should the firm run into troubles, the parent corporation merely has to terminate the toy company and come out free and clear. The Seneca Nation would be left holding the bag if such troubles arose.

The company will be renting a $6 million facility, considering the costs, sewage plant, land, etc., for at most, $40,000 per year. Financial advisors to Senecas opposing the deal point out that usually a tenant could expect to pay about $300,000 annual rent for a plant of this cost, or $840,000 annual rent for a plant of the size that the new plant will be. Either way – percentage of cost, or per square foot, Fischer-Price has a good deal.

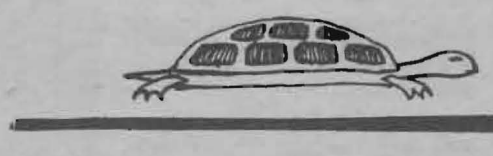
So, Mr. George, that's our reply. If there are any errors of fact here, let us know and they'll be corrected. We'll let the readers decide who is acting in "disservice to the Indian people," who speaks in "half-truths."

– AKWESASNE NOTES

The dispute with the Seneca Council and the Seneca people is not exactly a fair fight on equal terms. The council has employed a prominent Washington lawyer to represent them. The people have formed an action group, but they do not have access to funds to fight their case. Some of the legal groups which usually help Indian causes back off in situations such as these, saying they are "intratribal" disputes.

Legal help, contributions, moral and spiritual support will help to balance the scales.

Seneca Constitutional Rights Organization
P.O. Box 148
Brant, New York



SHINNECOCKS SHUN HOUSING GRANTS; 'SOMETIMES THEY TELL YOU WHAT TO DO'

Shinnecock Reservation, N.Y. – Washington, D.C., federal officials have offered the Shinnecock and Poospatuck tribes of Long Island financial help, including $9,700 in federal employment grants.

"Sometimes you accept these things, and the government tells you what to do," said Charles (Red Fox) Smith, an elected trustee at the reservation near Southhampton Town. "We've managed to stay pretty good without any government loans," he said.

John R. Hathorn, New York state director of Indian services said that this wasn't too unusual for Indians. But he added he hoped they would apply for the grant soon before the offer was withdrawn.

NEW YORK ACT MAY EVENTUALLY TAKE INDIAN LAND OUT OF EMINENT DOMAIN

Albany, New York – The New York State legislature has promised – once again – that Indian land will never, ever, be taken by the State.

The act must still be passed by the Senate, approved by the governor, in two consecutive years, as well as be approved by a statewide referendum before the constitutional amendment will take effect.

Historically, little land has been lost in New York through expropriation. Most was lost to the Indians through treaties, fraud, lease and Federal acts.

Oren Lyons, a royaner of the Onondaga Nation, wasn't particularly impressed. "Our rights supersede any right of the state anyway," he said.

One of the first tests of the State of New York's intentions may come soon if the State Transportation Department renews its efforts to expand an interstate highway on Onondaga land. There were numerous blockades and court actions over the issue last autumn when the state gave up on account of winter weather.

(Thanks to the Associated Press for its April 25th dispatch).

IROQUOIS? SIX NATIONS? SEVEN NATIONS? AMERICAN INDIANS? NEW YORK STATE INDIANS?

In most of the United States, the Federal Government says it, and not the states, shall deal with the Indians. In fact, that's what the Constitution of the U.S. says. How come, then, Indians subject to New York State jurisdiction ask, did we become "Albany's Indians?"

The origin of the problem goes back to the founding of the U.S., when New York colony never ceded its land to the Federal government – but it did adopt the constitution. That means the Federal Government is involved – to what extent it is involved is the big question.

And to complicate matters, the Iroquois Nations consider themselves a sovereign people, entitled to enter into foreign relations only with the Federal Government and not one of its states. The knot was set out clearly by Henry S. Manley, an assistant attorney general for New York in a hearing before the Committee on Indian Affairs in the House of Representatives in 1930:

> *"There are those very intelligent persons who will assert that the Six Nations of the State of New York are completely independant and autonomous; that they owe no allegiance to the United States or to the State of New York; that their reservations are not even a part of the State of New York . . . . This is one of the uncertainties that are constantly brought up to us in connection with everything that we try to do in connection with the New York Indians. Then too, the claim is constantly asserted that only the Federal Government has any control over the New York Indians. I want to be clearly understood on that subject: we will, of course, concede that the Federal Government has the power (if it sees fit to assert it.) . . . but the Federal Government has never, in our view, asserted that power over the New York Indians. It has left that to the activities of the State of New York . . ."*

During colonial days, each English colony adopted its own measures for regulating the relations between Indians and Whites. Such independent colonial management of Indian affairs was soon recognized as a failure, and efforts were made toward a centralization of policy.

When the Articles of Confederation were drawn up, there was considerable disagreement as to the exact role of the Federal Government. The original section on this subject was watered down and re-amended to finally read: "The United States in Congress assembled shall also have the sole and exclusive right and power of . . . regulating the trade and managing all affairs with the Indians, not members of any of the States, provided that the legislative right of any state within its own limits be not infringed or violated."

This wording and the apparent division of jurisdiction led, in the post-war years of 1781-89, to misunderstanding and controversy between Congress and some of the states, notably New York, North Carolina, and Georgia.

During this period, the Federal Government began negotiations and subsequently signed treaties with the Six Nations, the Delawares, Wyandotte, Chippewas, and Ottawas and Shawnee. The first treaty signed at Fort Stanwix on October 22, 1784 (7 Stat. 15) was drawn up with the Six Nations. It was challenged by the New York commissioners who questioned the sole and exclusive right of Congress to treat with the Indians. North Carolina and Georgia also ignored the struggling Confederate government and made separate treaties with tribes or enacted laws relating to their lands.

In 1942, in the case of *The United States vs. Forness,* the Court of Appeals ruled that in the absence of affirmative Federal consent, New York laws were without effect upon Indians residing in the State.

The State countered by pointing out that while this may be true of the Indians themselves, it held title to the reservations themselves through colonial imperial acquisitions. However, Supreme Court decisions have indicated that regardless of where the trust title to the Indian lands lies, the Federal government still has ultimate jurisdiction, and has the same general responsibilities to Indians residing on reservations claimed by the state as it does elsewhere in the U.S. These responsibilities include the protection of the Indians in the use and occupany of their lands, as well as against unlawful acts of the State of New York.

However, the history of legislation shows that the Federal Government has often seen fit not to exercise its powers. Congress has tended to make State laws applicable to the reservations, rather than to acknowledge that the State laws were already in effect. Even in these instances, the Federal government has still retained certain responsibilities, such as restrictions on the alienation of Indian lands.

In summary then, it appears that all statutes applying to Indians because they are Indians apply to the "New York State Indians" unless otherwise specified by Congress, insofar as the American legal system is concerned.

There have been several bills introduced in Congress seeking a complete end to Federal supervision in New York. None of these has passed, however, and each time there was violent opposition to them by the Indian people. The fact that the Congress has even considered ending supervision would lead to the conclusion that it in fact does consider itself as having jurisdiction.

The state worked to get jurisdiction, however, and in July 2, 1948, succeeded in getting an act passed in Congress (62 Stat. 1224) conferring criminal jurisdiction on the state, with the proviso that hunting and fishing rights would not be disturbed.

Then, another act came about in October 13, 1950 (64 Stat. 845) conferring civil jurisdiction on the state by the Congress. The act specified a two-year waiting period, during which time the governing body of each reservation could specify which tribal laws or customs they wished to preserve. However, the people back home on the reservation were not told of the impending change, nor of the waiting period, nor of the opportunity to have tribal custom made legal in New York law, and the deadline came and went without any tribal customs being declared.

The members of the Iroquois Confederacy, who still uphold their customs and ways, hold that their rights were not only sanctioned by the Creation itself from time immemorial, but that treaties with the Federal government afford special protection to their special rights. To them, the argument between state and federal authorities is a meaningless pastime, although they stand ready to defend any encroachment on their sovereign authority. Sometimes the defenses are academic: the state has more policemen than Indians. But hopes have stayed alive this long, and they are stronger now than ever. And the times do seem to be a'changing.

—Photo by Bud Williams/Niagara Falls Gazette

Hubert Carrier, a young Iroquois from Niagara Falls . . . participating in a new Culture Center to keep the traditions alive, the Way strong.

Seneca Nation: Senecas have three areas in New York State. In 1848, a part of the Senecas elected to break away from the Iroquois Confederacy, and formed a constitution of its own which was approved by the State of New York. However, the Tonawanda group of Senecas elected to remain with the Six Nations and are a part of the Confederacy today..

The Allegany reservation has 30,469 acres, Cattaragus has 21,680 acres, and there is a square mile at Oil Spring. Population is 4,645. The Seneca Nation at Tonawanda has 7,549 acres, and a population of 803.

Onondaga Nation: There are about 1300 Onondagas living on a 6,100 acre area. Originally, the reservation was for 65,000 acres when New York State got the rest of their land in September 12, 1788. But less than five years later, on March 11, 1793, over 3/4 of the reservation was released to the State. Further reductions were made in three other state "treaties", the last one on February 11, 1822.

Mohawk Nation: The part of the Mohawk Nation at Akwesasne lying south of the American-Canadian border is 14,640, and the population is 2,268. The original reservation was allegedly set up in a "treaty" signed by the State with three representatives of the Seven Nations of Canada, and consisted of a six-mile square.

Although a council of the Mohawk Nation and part of the Iroquois Confederacy sits at Akwesasne, the state chooses instead to recognize three trustees or "chiefs" in its relations.

The duties of the New York state elected council is limited under State Law. The council has the right to allot common land to individual Indians or Indian families. It must consent to the sale of timber. It may sell, for the benefit of the people, any timber or stone, on "wild land". It can hear disputes of trespassing, and it can pass by-laws for the protection and improvement of the common land. It would appear that no other action of the elected council has legal validity.

Tuscarora: The Tuscarora reservation is about 6,249 acres, and the population is 647. Under the Iroquois Confederacy, the Tuscaroras maintain their own council, but send one representative to the council of the Five Nations.

Oneidas: There are 469 Oneidas according to the State's count, and 350 acres of Oneida land. Other Oneidas live in Canada, and in Wisconsin.

Cayugas: There are 364 Cayugas on state rolls. They mostly live with the Senecas, having no land in the state. There is a current movement to gain a new state-designated reservation. Other Cayugas (and Senecas) live in Oklahoma, and on the Six Nations reserve in Canada.

Shinnecock and Poosepatuck: These groups are not a part of the Iroquois Confederacy. The Shinnecock reservation is 450 acrea on Long Island, the home of about 200 persons. The Poosepatucks have 50 acres for 85 people.

ANTHROPOLOGIST RENEWS CAMPAIGN TO KEEP WAMPUM BELTS FROM IROQUOIS; SAYS RETURN IS A THREAT TO THE INTEGRITY OF MUSEUMS EVERYWHERE

Albany, New York – The Iroquois wampum belt issue is hot again as a result of an article in a recent issue of the Journal of the American Philosophical Society. Written by Dr. William N. Fenton, research professor of anthropology at the State University Center at Albany, the statement is a long review, from the scientific view, of how the state came to have the historic belts, and why it should keep them.

Last year, the Onondagas, traditional wampum keepers of the Iroquois Confederacy, won return to the nation of five of 26 belts in the museum collection. They had asked for all of the beaded records. The return was passed through the State Assembly on condition that the nation construct a museum where the belts must be kept in a glass-sealed case on public display.

Return of the belts to Onondaga became a major issue in the 1971 legislature. The bill for return won considerable support among non-Indian groups, including New York State Quakers. The return was favored by the New York assembly subcommittee on Indian Affairs, chaired by Joseph Reilly.

Fenton labels the wampum belt controversy an "emotional issue, the resolution of which does nothing for the Indian beyond diverting them from their real needs and assuaging the guilt of white people." While the belts symbolize a "distinguished political past for the Iroquois," according to Fenton, they also are "part of the colonial heritage of Albany."

Back on the reservation, the Onondaga chiefs claim that the only thing that would be lost if the state returned the belts would be Fenton's ego. They say that the belts are a living, viable media of communication.

"Every chance I get to discredit William Fenton, I will," chief Lloyd Elm says.

The Onondagas say that when Thomas Webster passed the belts over to the state that he was betraying a trust, that he had no legal authority to sell, that his act was not sanctioned by a council, etc.

(Thanks to Nancy Duffy of the Syracuse Gazette *and Richard Case of the Syracuse* Herald-American *for the information here.)*

Museums chartered for educational purposes have reason to be concerned. The return of even a portion of the New York State wampum collection to the Onondaga chiefs poses a threat to the integrity of museum collections everywhere. As we have seen, the wampum belts came to the state by purchase, gift, and bequest. Donors were persuaded to make these benefactions with the understanding that they would be preserved by the Regents in the public interest forever. If New York state sets a precedent of giving items back to the Indians, what happens to other such deeds of trust? Such a practice could lead to the dispersal of great collections.

. . . A new museum for Onondaga is a scarcely feasible proposal when existing museums are struggling to meet operating costs. In the light of these and other considerations, it seems appropriate to have left the wampum belts where they are: they are preserved, and they are seen by thousands of school children and their parents – black, whites and red alike – annually. If Albany is to become the great cultural center that it promises to be on completion of the South Mall in character with its distinguished historical past, it should not lose any of its cultural treasures, especially those that belong to all of the people and symbolize the history of the Empire State – be it the draft of the Emancipation Proclamation or the wampum record of the League of the Iroquois.

– excerpted from the article by William Fenton in the American Philosophical Society Journal, Dec. 1971

THE NATIONS OF THE IROQUOIS:

Struggle to be Sovereign

"How can we study our culture when it's all locked up in museums?" That was the question Mike Mitchell threw out to the plenary session of the Ontario Native League for Youth recently in Sudbury, Ontario.

Mitchell, a consultant with the Indian Film Crew of the National Film Board of Canada is a Mohawk of Akwesasne who grew up in the Long House of the Five Nations' Confederacy.

If you have not heard of the Five Nations (which the English call the Six Nations and the French call the Iroquois then you have just missed a thousand years of North American history. Nor is this an obscure corner which fails to relate to current events. If public school history has left it as a missing link, then that is both the cause and effect of the kind of relations the American and Canadian governments have chosen for their people.

When rebellion was brewing in the Thirteen Colonies, Sir William Johnston, who was Superintendent-General of Indian Affairs, wrote to the Lords of Trade in London saying that the Five Nations could never be made subjects of the British Crown (subject=subjugated) but that they would prove to be Britain's greatest ally if he were allowed to enter into treaties of peace and friendship recognizing their sovereignty.

The things Mike Mitchell said are locked in the museums are the symbols of that very sovereignty. Some were seized in 1924 by a raiding party of Royal Canadian Mounted Police, led by the Indian agent of the day at Six Nations Reserve, Colonel C.E. Morgan. They are signs of authority prescribed under the Constutition of the Confederacy of the Five Nations — and the Mounties took them away.

There is nothing complex about the reasons why the wampum belts were seized by the Mounties. They were seized because they are symbols of authority and the signs of sovereignty of an independent people. And it was the intention of the government of Canada, then and now, to overthrow that authority and set up in its place a form of local administration more suited to the purpose and needs of a colonial regime. After all, had not the State of New York done the same to the Mohawks of Akwesasne?

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What requires examination is the history that has given the Long House people of the Five Nations' Confederacy the strength to continue their government and their way of life and to preserve their sovereignty in the face of the forcible intervention of their sworn ally. The Band Council system that was set up in the place of the traditional council could find only fifty voters from a population of 4,000 in its first election. In the most recent poll, 600 turned out to exercise their Canadian franchise from a population of 8,000. In effect, the Canadian Government has failed to convince a significant number of Iroquois that their humanity can better be served by surrendering their sovereignty and becoming British subjects than by continuing to be Iroquois allied with the Crown.

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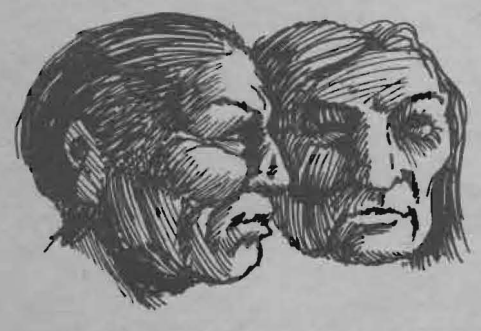

it was the support of these sovereign peoples that Sir William Johnston sought and gained in the 1760s advising the cabinet in London against any attempt at conquest. And then came the dispute between the colonies and the mother country called the American revolution.

At first, the Iroquois saw the Revolution as a war between brothers in which they should have no part. Unfortunately, neutrality was not an option open to them. Those who remained neutral were battered by both sides. All but the Seneca Nation decided that if they must take up arms, they would fight with the Crown to whom they had promised protection years before.

When hostilities ceased and London recognized the new republic of the United States of America, those Indians who had been loyal to the Crown had to move north of the new dividing line. But between the English migrants and the Five Nations there was this difference: the land promised to the Indians by the governor, Sir Guy Carleton, was all within their traditional hunting grounds. The Indians were not "breaking new ground" as were the Loyalists.

The Iroquois Government, which had always had their own way of recording major historical events in wampum, now realized the wisdom of obtaining a copy of the English record of Carleton's promise. The Haldimand Deed is called to this day by the name of Sir Guy's successor who, after repeated demands, each one requiring a canoe trip from Brantford to Quebec, wrote out a deed describing 350,000 acres on the west shore of the River Ause, now called the Grand River. By the same deed he acknowledged his alliance with the Iroquois and promised the Crown would never interfere with their traditional ways. He was following the principles of the Royal Proclamation of 1763, which promised the Indians uninterrupted peace and security so long as they did not sell their land to anyone other than the British Crown.

The Iroquois had gained another concession in the treaty of peace between the two English-speaking empires. Jay's Treaty promised free passage across the international border for all Indian people, together with their personal goods and effects, and allowed the Indians free commerce with each other.

When the British North America Act gave power to a new government of Canada, specifying that the new country would continue to be a part of the Empire and would assume all the obligations which Britain had assumed, the Iroquois saw no reason to worry.

In 1884, the Canadian Parliament passed the Indian Advancement Act. The Advancement Act provided for Indians to take on municipal forms of government, and it was applied initially to "the more advanced Indians". That meant the Iroquois who had become involved with the French in about 1640 — Caughnawaga and St. Regis (Akwesasne), plus the Mohawk community of Deseronto.

The moves were opposed by the Mohawks, and in 1901 the Government moved against the Akwesasne people. The chiefs were arrested and jailed, and during the seizure, John Fire objected, and although he was unarmed, a Dominion Police inspector shot him down in cold blood.

At Ohsweken, there were a variety of forces at work that discouraged the Canadian Government from moving against the Confederacy earlier than 1924.

Ohsweken was the only reserve in Canada where all the Five Nations plus the Tuscaroras (the "Sixth" Nation) were present. The Longhouse religion had never weakened, and the missionary concession was with the Anglicans, the Church of England, rathern than Catholic.

True, in 1910, a handful of people at Ohsweken were persuaded to petition the government for the introduction of a "band council." But the big manipulations began after World War I.

Ohsweken still claims that it had the highest per capita enlistment of any community in Canada when the call to arms came. Its people joined as allies, not as Canadians. And at first, they were not entirely welcomed. King George V sent a formal request to the Confederate Council, as prescribed in Treaty. But the Government of Canada expressed concern whether the Germans would accord "savages" the rules of "civilized warfare."

Eventually, the Iroquois soldiers made it to the front lines. Before they came back to Canada, the Confederacy soldiers were made to sign enfranchisement papers making them British subjects, and also a petition asking for the benefits of citizenship, that is, an elected band council. In return, the veterans were to receive their own farms under special veterans' legislation.

The land grants promise was the first of a series of conflicts set up by the administrations of Prime Ministers Robert Borden and Mackenzie King to finally justify the intervention of armed force on Confederacy land.

The Ohswken veterans believed the promise of land was not restricted to the reserve. The government would acquire lands wherever possible to fulfill its promise. The government's approach was to evict older Indian people holding lands in grant from the Confederacy Council to make room for the veterans. Both the people and the Council objected strongly.

The Council was also becoming the victim of inflation as its investment income dwindled. It had largely provided for its own people from the sale of land, the leases and other revenues — without taxation. One of the long-standing sources of irritation was an unpaid debt from the Grand River Navigation Company. This company had sought government funding for river boats before the railroad had reached the Grand River area. Unwilling to spend its own money, the government borrowed from the Iroquois monies which it held in trust. When the railway came, this money went down the proverbial river — the company was bankrupt. The council was now asking Canada to repay the money it had borrowed.

What now was becoming known as "the claims of the Six Nations" had begun with the struggle to hold onto their original grant as new waves of people fled European oppression and famines for the land of milk and honey. Now the compensation paid on lost lands was being held under the control of the Minister of Indian Affairs for the use of his cabinet and commercial colleagues.

The legislation of the day defined "a person" as an "individual other than an Indian". Having declared the Indians to be non-people, federal legislation gave the minister authority to scrutinize every action of a band council. In fact, even today, no resolution or by-law or act of a band council is valid without the express approval of the minister. The government's effort to apply this principle of control to Ohsweken was the first challenge to the Confederacy's sovereignty.

In 1921, Deskaheh, who was already a chief of his own Cayuga Nation, was selected speaker of the council. He renewed the vigour with which the council had already been pressing its claims with a sophisticated imagination. The Council also retained the services of an American lawyer, George P. Decker.

Indeed, one of the first conflicts with Canada under Deskaheh's leadership was over the right of the Confederacy to the legal counsel of its own choice. The Council minutes of April 25, 1922, authorize the payment of $1200 legal fees to Decker. On the advice of Indian agent C.E. Morgan, the Minister of Indian Affairs refused to release trust monies on the ground that Decker was counselling rebellion.

Taxation is not an Iroquois custom, but social dancing is. During the following years, Workers' Committees formed in each nation to sponsor dances, teas, and any other occasion where funds could be raised. Decker's fees, or at least his expenses, along with those of Deskaheh, were met in this way.

On May 15, 1922, the Council authorized Deskaheh "to take steps to refer the case of the claims of the Confederacy to the International Court of Justice."

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By December that year, there appeared to be a possible way to a peaceful solution. The council agreed to a three man board of arbitration to settle the claims. The Minister of Indian Affairs then advised the Council that all three arbitrators would have to be judges of the Supreme Court of Ontario. There was no way the Council could agree to such self-serving terms from Canada. A year later, the Canadians conceded the Council could select one member of the Board. This time, the only condition was that he be a "British subject", which would exclude Six Nations subjects and non-British international jurists. Deskaheh left for Geneva where the newly formed League of Nations was meeting.

By September, 1923, Deskaheh had succeeded in having the delegates of Ireland, Panama, Persia, and Estonia

intervene on his behalf. The delegates of those four nations wrote to the President of the Fourth Assembly of the League of Nations that they:

". . . have the honour to demand that the Assembly of the League of Nations receive the message addressed to it by the Six Nations of the Iroquois Confederacy and to respectfully suggest to the Council that it ask the International Court of Justice to examine this petition by virtue of Article 17 of the Pact . . . "

More interesting is their single paragraph of argument:

"Being interested in the universal question that attaches to the preservation of the ancient race of North American Indians (Indiens Peaux-Rouges) and being told by other sources that there is a conflict between the Government of Canada and that of the Six Nations on the point of knowing if the treaties confer to the latter the character of an independent state, it seems equitable to us that the two parties have at least the opportunity of being heard on the preliminary points before the League of Nations takes a decision on whether the petition should be received."

Before signing the petition, the Netherlands Government had its Minister in London consult the Foreign Office who advised Mackenzie King of Canada that the Netherlands Minister was informed that:

". . . as British sovereignty over the territory inhabited by the tribe could not be called in question, the supposed grievances of the Six Nations were a domestic concern of the government of Canada and consequently outside the competence of the League of Nations."

This was probably the first time the great rallying cry of the British Empire, "Domestic Concern" was heard. Today, of course, it has spread through South Africa, Rhodesia, Ireland, and has been passed on to younger empire-builders just coming into their own.

There is no doubt that the British and Canadian governments were genuinely concerned. The Foreign Office advised Mackenzie King in December, 1923, that the President of the Council had avoided the matter at that fall's session only because it was brought up too late.

The Foreign Office said:

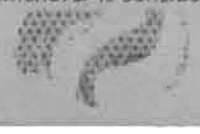
"Should the Persian Government insist that this question be placed on the Agenda for the March meeting of the council, the Secretary-General has no alternative but to conform with its request . . . As yet there has been no serious presentation of the Canadian reply, I think that really it will be necessary to pay some attention to this, lest our apparent indifference be misinterpreted and thus our excellent reputation over here suffer somewhat. . ."

When the Netherlands, along with the other parties, signed the request for a hearing at the next session, the Canadians responded testily:

"His Majesty's Minister at the Hague was instructed to express in unequivocal terms the disagreeable surprise experienced by His Majesty's Government at this uncalled for interference on the part of a friendly government in the internal affairs of Canada -- an interference aggravated by the fact that the result of their previous inquiry must have shown the Netherlands Government clearly how such a step would be regarded."

Concerned but cool was Canada's official posture on the world stage. Col. Morgan, the Indian agent back at Ohsweken, was dissatisfied with the waiting game, and wanted to get on with the job for which he had been sent to Ohsweken. He wrote to the Deputy Minister, saying:

"This is exactly what I have feared ever since the Labourites came into power [in Britain] as they . . . will take up any wild cat idea which has any chance of appeal to the hysteria of the masses . . . I could, if you wish, write an article, "The Truth About the Canadian Iroquois" which could emanate either from me personally, or from an Indian on the reserve, or from a citizen of Brantford, whichever is considered best."



Although the then-deputy minister of Indian Affairs, Duncan Scott, declined Morgan's offer as ghost-writer, his concept of flexibility has remained a hallmark of Indian policymakers in Ottawa ever since. Scott, in his letter of reply to Morgan, told him:

"The Indians concerned are taking this course at their own risk and with full knowledge of the facts and I fear must suffer the consequences."

The "Indians concerned" were the full council supported by enough members of Workers' Committees that they raised $5,000 to support Deskaheh's mission.

The consequences were suffered on October 7, 1924. According to the minutes of the Council for that date, (the only one in a long series missing from the Dominion Archives in Ottawa):

"General Council of the Six Nations, held in the Agricultural Hall, the Council House being under repairs, opened in due form by Chief George Davis. Present: Col. C.E. Morgan, Superintendent, H.M. Hill, clerk of the Indian Office, Chief J.C. Martin, acting speaker; Chauncey Garlow, deputy speaker, D.S. Hill, secretary; and nineteen chiefs with about a score of RCMP accompanying Morgan.

"The agent read a lengthy proclamation dissolving the Six Nations Council of Chiefs and appointing a day for an election under a clause of the Indian Act."

The proclamation referred to was presumably Order-in-Council P.C. 1629, approved by His Excellency the Governor General of Canada, on Septe.ber 17, 1924. The order recounts the previous appointment of a commissioner to inquire:

". . . generally into the affairs of the Six Nations Indians, including matters relating to education, health, morality, election of chiefs, powers assumed by council, administration of justice, soldiers, and any other matters affecting the management, life and progress of the said Indians."

The order then quotes from the Commissioner's report regarding the election of chiefs:

"The Council of Chiefs is composed of men, not 'elected' but appointed. . .In their form of government, the Six Nations have no written constitution and their procedure rests upon long established custom, but as the knowledge of this has been transmitted by word of mouth only from generation to generation, it is impossible to ascertain the facts with exactness.

"The right to chieftainship is confined to a few families, and is hereditary in principle . . . It follows that a comparatively small number of old women have the selection of those who are entrusted with the transaction of business of the Six Nations Indians, while the vast majority of the people have nothing whatever to say in the choice of their public servants."

The Indian Advancement Act was then invoked by the order, and October 21 set down for the election of the Band Council.

It appears likely that the commissioner, Lt. Col. Andrew T. Thompson conducted his inquiry in considerable secrecy. No mention is made of it in the council minutes for that summer or fall. Nor does any of the government correspondence on public record dated before this order refer to it. This would explain how Col. Thompson arrived at an analysis of the Five Nations' Constitution that would be a more fitting description of the government of Great Britain.

Complete texts of the Constitution as read before the council of the day and approved by all members present are available today from as early as 1885. At that time, in Canada, the office of the Prime Minister himself existed only by the general consent of the members of the House of Commons and an annual appropriations bill was opposed by a substantial part of that House. So much for Col. Thompson.

Later that same day, according to an affidavit sworn by Jerry Maracle, the caretaker at the Council House, Morgan went to the Council House accompanied by several officers of the RCMP. Morgan had the RCMP officers instruct the carpenter, who was repairing the building, to break open the padlock on the wooden trunk containing the papers and other valuables of the Council.

Maracle's affidavit states that the contents of the box, including quite likely the Council Fire Wampum and other belts, were loaded into Morgan's car "and presumably taken to the Indian office in Brantford."

According to the Brantford *Expositor* for October 23, Col. Morgan laid the Council Fire Wampum on the table of the new Council at its first meeting. The *Expositor* quotes Morgan as announcing that it would continue to be used as long as he presided over the Council. It seems likely that either his superiors in Ottawa or the members of the new puppet Council dissuaded Morgan from using this ancient mantle of authority. At any rate, none of the later band councillors remembers it being used during their time in office.

The belts were still in Brantford sometime after 1938. Col. Randall, Morgan's successor, asked the Band Council for advice on how best to dispose of them. The Council asked that they be put into a museum, but they have so far not arrived at the National Museum and they have never been displayed at the local museum in Brantford.

Although the Confederacy commenced to meet in the Long House rather than the Council House, they have met on the usual appointed days ever since. Within three weeks after Morgan's aggression, it met and declared that it was still the only lawful government of the people there. To its credit, the Brantford *Expositor* gave the same space to the press release of the Grand Council as it had to the Proclamation read by Morgan.

At the same time as the Grand Council was meeting, Deskaheh sent a final petition to George V from Geneva, asking:

". . . to have steps taken to remove that sinister menace of dissolution and subjugation that has threatened the Six Nations within these recent years."

The King sent the petition to the Governor-General, whose office forwarded a copy to deputy-minister Scott, who in turn wrote Col. Morgan on November 19:

"Deskaheh's petition makes interesting reading. He must have had somebody assist him in preparing it."

The next day, Scott wrote to the High Commissioner in London, telling him of the election of the Band Council and saying that Deskaheh:

"therefore, is no longer Chief of the Six Nations and has no authority to speak for them."

The High Commissioner could now assure all freedom loving peoples that the thousand-year-old Confederacy had been abolished by Royal fiat. Which constitutional theory holds that one nation can dissolve another? The Order dissolving the Confederacy states:

"Their procedure rests upon long established custom, but as the knowledge of this has been transmitted by word of mouth only from generation to generation, it is impossible to ascertain."

U.S. military law is much briefer than British constitutional law. It says simply, "Catch 22".

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Following Morgan's War Against the Confederacy, according to his own correspondence:

"[there was] an unprecedented rush to the Pagan ranks, numbers deserting the Anglican Church for the Long House. The Long house was never so prosperous or the offerings so plentiful."

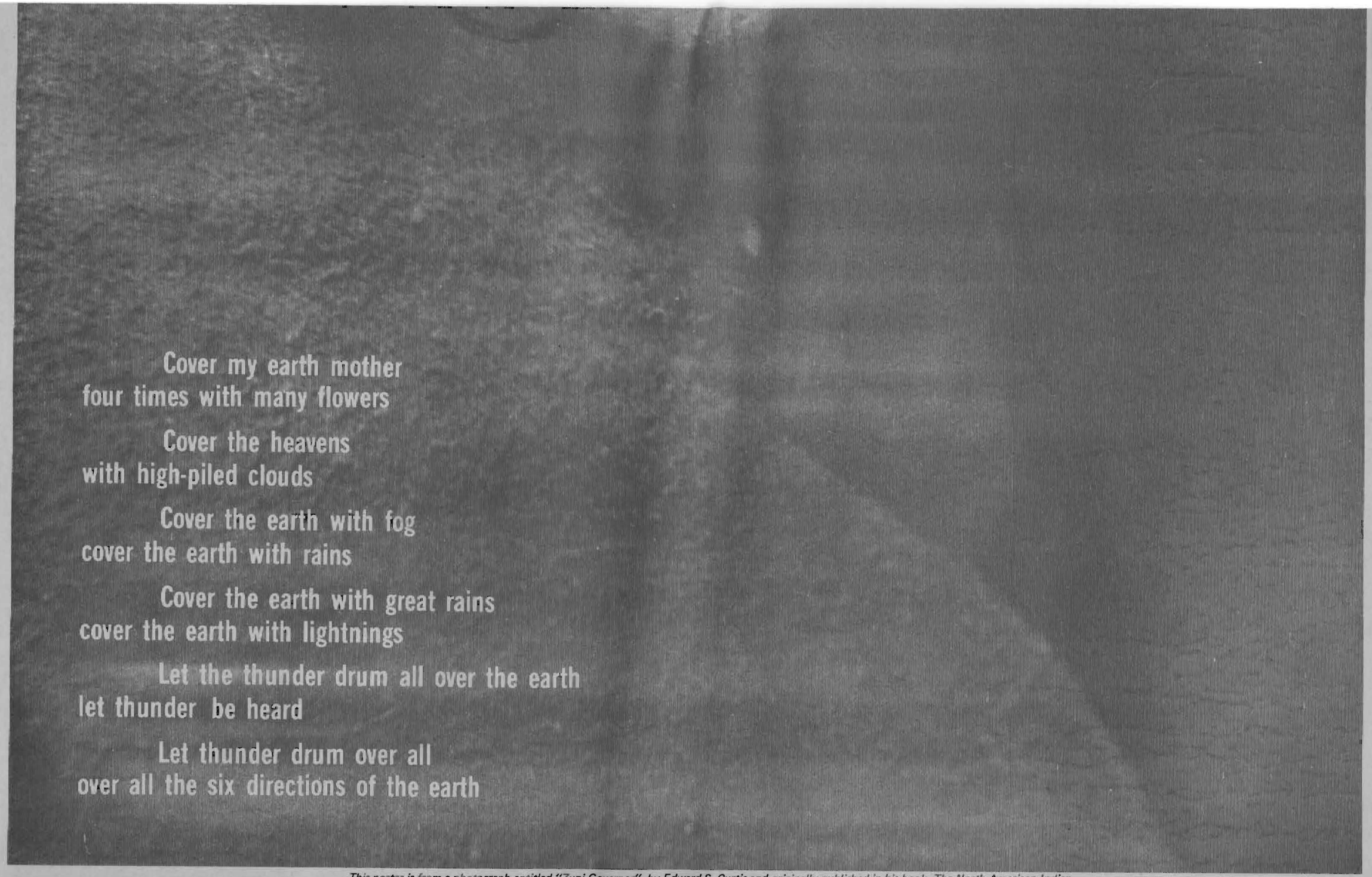
And elsewhere in Iroquois country, the same thing was happening. The Longhouse had been replaced by the Catholic Church at Caughnawaga and Akwesasne as a spiritual institution centuries before. But in the 1920s, it surfaced from hiding. Today increasing numbers of young people are returning to the Longhouse for both spiritual and political purposes.

The option which the government of Canada has offered is not an attractive one. Give up the status of an independent nation for the power of a village council in receivership? Who would surrender their identity as a people to become a municipal corporation? Who would give up the Tree of Peace for a local legislature based on the model of the City Council of Toronto or Montreal?

Between the two forms of democracy, there is this difference: the one finds a force of arms strong enough to cause the King's writ to run from sea to sea, and let all who stand in the way beware. The other would have us "counsel together until all are of one mind, one body, and one soul."

The Two Row Wampum that records the Treaties of Peace between the Confederacy and Britain is explained by saying that each row shows the ship of each state travelling its own path, the Indians, and the visitors. For a time they are running a parallel course so they do not interfere in one another's affairs. But there comes comes a time when the two canoes will reach troubled waters . . .

(This article is written by Michael Posluns, a free-lance writer with the Last Post News Service in Ottawa, as well as a radio program reporter on Indian matters and civil liberties. He has been with the news staff of the National Indian Brotherhood of Canada.)


Cover my earth mother
four times with many flowers
Cover the heavens
with high-piled clouds
Cover the earth with fog
cover the earth with rains
Cover the earth with great rains
cover the earth with lightnings
Let the thunder drum all over the earth
let thunder be heard
Let thunder drum over all
over all the six directions of the earth

This poster is from a photograph entitled "Zuni Governor", by Edward S. Curtis and originally published in his book, The North American Indian. The text is adapted from Matilda Coxe Stevenson's translation published in "The Zuni Indians", 23rd annual BAE report, Washington, D.C., 1904, and arranged by William Brandon in his book, The Magic World: American Indian Songs and Poems published by Wm. Morrow & Co., New York. This is one of a series of posters available for 50 cents, or 3 for $1, all of one kind or a mixed set, reprinted on heavy paper in color, by this paper. Write: Akwesasne Notes, Mohawk Nation, via Rooseveltown, N.Y. 13683

In Brazil

PROGRESS KILLS

"We must not expect any happiness so long as the god of the Spaniards [gold] remains among us. He is no less our enemy than they. They seek him in every place; and where they find him, there they establish themselves. Were he hidden in the cavities of the earth, they would discover him. Were we to swallow him, they would plunge their hands into our bowels and drag him out. There is no place but the bottom of the ocean that can elude their search. When he is no longer among us, doubtless we shall be forgotten by them."

— Hatuey (Taino Indian cacique) Haiti, around 1500.

On October 8, 1970, General Barastanzu Medici, the President of Brazil, submitted the draft of a law to the Brazilian Congress, the "Indian Act."

The Statute was never enacted, however. There was pressure against it, and only now with the heat gone it may be passed into law soon. But just as Canada goes on with its White Paper without waiting for legislation which would bring unfavorable publicity, Brazil is acting as though the law had already been passed: the Indians are being relocated, and the land is being sold to corporate interests.

". . . The Brazilian government is very sensitive to its image abroad. It still needs the good will and the resources of such world bodies as the Inter-American Development Bank, and of course U.S. AID. And as in the case of the recent denunciations of torture in Brazil, world public opinion *can* have a very definite influence on events in Brazil," an anonymous group of scientists said in a statement appealing to their colleagues in other countries.

The Act has 67 clauses grouped in 8 sections. In presenting the legislation, the President explained that it seeks to regulate "the rights and responsibilities of Indians and indigenous populations from the point of view of their integration into the national community."

When the white man landed in Brazil there were probably about two million Indians. Today, there are less than 80,000. The disappearance of Brazilian Indians, as in the case of Indians all over the world, has been largely due to problems connected with their "integration into the national community," the scientists said.

"Clause III, concerning the 'Lands and Occupied Territories (of Indians)' is where the real danger of this statute lies," the scientists assert. "It states that lands held and occupied by Indians *belong to the union. . . .* Previously these lands were considered *the property of the tribe which inhabited them. . . .* The Indians have the *use* of the lands they live on, not ownership of them. Clause III also stipulates that mineral riches on Indian land *do not* belong to the tribe."

This part of the law also gives the government the legal right to move Indians off their lands and sell the real estate as they see fit. In the words of the legislation, the federal government may:

". . . intervene or disoccupy an area inhabited by indigenous populations including their removal, via presidential decree based on the opinions of the competent technical organs."

The horror of this clause is clear: under the banner of "national integration" and "the march of progress", the white majority is carrying on the colonial task: dispossess the Indians. The scientists quote a case study of the method:

"A few years ago a Brazilian industrialist purchased lands in Mato Grosse State on which a group of the once-powerful Xavante tribe lived. The industrialist cleared much of the land for cattle raising. The slash-and-burn land clearing destroyed much of the natural habitat of the birds and animals which the Xavants hunted to live and scared away the wild life in the surrounding area. To feed themselves, the Xavantes began killing and eating the industrialist's cattle. When this happened, the industrialist got in contact with a nearby Silesian Mission, and with the help of the Brazilian Air Force moved 200 Xavantes to the Silesian Sao Marcos Mission. There 90 Xavantes died in the first week. More died in succeeding weeks. . . "

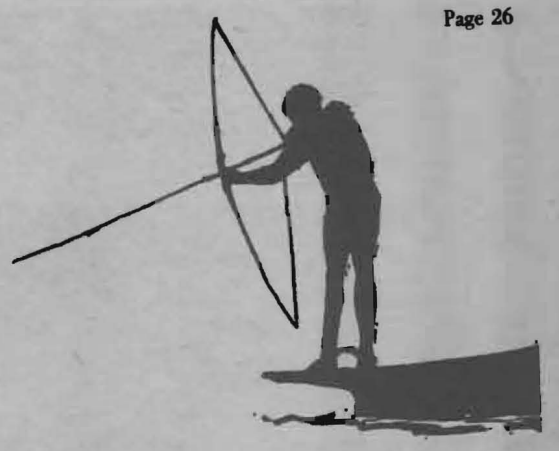
Other situations are equally as tragic, and unnecessary.

"An Indian Foundation pacficiation team made contact with a group of Indians called the Beices de Pau (Wooden Lips). Many of the Indians died as a result of measles and influenza brought by the pacifiers themselves. The remnants of the tribe were flown to Xingu National Park . The removal of the tribe did not save the Beicos de Pau. But it did open 13,000 square kilometers of former tribal lands for 'Brazilian commerce and industry' ".

Noting that in the past Brazil has led the world in its enlightened policies toward indigenous populations, the group of scientists appealed to world public opinion to change the present course of Brazilian policy.

While there are a few Indians left.

The agency that should be looking after the Indians' interests is instead acting as a pacification agent. Brazil has 74 men connected with the construction crews to keep violent encounters at a minimum.



When Meirelles sent his letter, the response was quick to come from the director, General de Melo. He was to be removed from the post. And Meirelles made his own position clear:

"I would rather die fighting alongside the Indians in defense of their land and their right to live than see them tomorrow reduced to beggars in their own land."

know if they can survive the influenza, tuberculosis, and chicken pox. The painful reality is that there is a terrible anguish among the Indians of the park today. In less than four years since the Indian Foundation made contact with the Cintas-Largas, their lands have begun to be devastated. Epidemics have left their mark, and the tribe has already begun the long road down to misery, hunger, and the prostitution of their women."

Some of the experts have withheld information about the location of villages so that no one would disturb them. Recently, Joao Americo Peret appealed to the government (without success) to cancel an expedition headed for an isolated group of Indians who live in a strange star-shaped village in remote Rondoma.

"I would rather die fighting alongside the Indians in defense of their land and their right to live than see them tomorrow reduced to beggars in their own land."

— Apoena Meirelles, former Brazilian Government Indian agency employee

The director of the Indian agency, Gen. Oscar Jeronymo Bandiera de Mello, shows no interest in maintaining the Indians' life-style. "We want to integrate the Indians into Brazilian society — to make them Brazilians, like we are."

Ziar, en "Ravista Polaca," Varsovia

Apoena Meirelles, who is regarded as an expert on Indian matters, has been removed from the directorship of the Aripuana Indian Park (reservation) in the Amazon after protesting about policies which he says are leading to the destruction of the Cintas-Largas Indian peoples.

In a letter to Brazil's Indian Foundation, the government Indian Affairs agency which employ's him, he said that settlers continue to invade the reservation and the Brazilian government will neither remove them nor give him the authority to do so.

He asserted the result is that the Indians are being killed in clashes and dying from the diseases white men bring with them. Despite this, and despite the fact that two Indian Foundation officers were killed in November when Indians took revenge for abuse by wiping out a frontier post, "the Indian Foundation has done nothing to remove the settlers from the area.

Although Meirelles and his workers have been able to maintain friendly relations with the Indians, two of his men were killed when the Indians became so angry at the abuse heaped on them and wiped out a post on the Roosevelt River in November. The dead were Possibonio Cavalcanti Bastos, and his radio operator, Acrisio Lima.

He asserted the result is that the Indians are being killed in clashes and dying from the diseases white men bring with them. Despite this, "the Indian Foundation has done nothing to remove the settlers from the area."

"Their lands are being invaded, and they have already survived an epidemic of measles brought by the settlers," he said in his letter to the government. "But I don't

Peret said the tribe "lives in its own paradise, knows how to look after itself there, does not need civilization and should be left in peace". He said that he and another Indian expert, Aglio Jorge Bucker, had known about the village since 1968, and had "made a pact of secrecy so that the village would not be invaded by white men."

The pair did convince the government it should establish a reserve to cover that village and the land of the nearby Nhambaquaras. But Bucker later left the agency over a row about missionary activity.

He ordered a group of U.S. missionaries to leave the territory of the Nhambaquaras after the Indians threatened to kill them. The Indians said the missionaries had prohibited them from continuing their ceremonies, tore down Indian shrines, and forced the separation of Indian couples married under Indian custom. However, the Brazilian government allowed the missionaries to return and in exasperation, Bucker resigned.

At any rate, the territory of the Nhambaquaras is to be affected by the Porto Velho-Cuiaba road, and the land has been bought be three large Brazilian companies. The Indians will be shipped to a reserve big enough for two groups, perhaps, but eight groups are being sent there — each with different languages and hostilities appropriate for a large jungle area but which would be deadly in close confinement.

Or see what happened to the Urubu tribe of North Maranhao: affiliates of the Swift Meat Company dumped them off at the boundary of their land which they recently "bought".

If all this sounds like something that took place in the United States and Canada a century ago, it may be because the United States is very much involved in Brazil now. In 1964, a right-wing military dictatorship took control of the government, and was recognized within 24 hours by the United States. This military-foreign-industrial complex began a large-scale "development" program with American banks and companies.

The stakes are high. The Amazon basinhas been staked out by such firms as U.S. Steel, who found the world's largest deposit of iron ore — eight billion tons — near Marabá. The highway is to help U.S. Steel get the ore out. The Rockefeller brothers have vast cattle-ranch holdings in the western basin. Caterpillar and John Deere have made extensive studies, and sure enough, their tractors are just the thing to help clear the land. All the highway lacks is a sign reading "Interstate Highway".

Today, the Brazilian economy is under the control of U.S. corporations, and business interests reach out from there to the rest of the southern continent. AID programs receive another $187 million (1971). All of this means that the quality of relationship which the Indians of Brazil have with the "citizens" of that country will be as much the responsibility of Americans as it is of Brazilians.

(Thanks to Leonard Greenwood, Los Angeles Times staff writer for his report published March 16, 1972, to Robert G. Hummerstone writing in the New York Times on March 5, and to Marie-Helene Laraque, of 2815 Forest Ave., Berkeley, California 94705, who is organizing a conference to plan action by native peoples to take action against Brazillian genocide.

Australian Aborigines Set Up 'Embassy,' Score Diplomatic Coup

The New York Times/Robert Trumbull

A view of the tented "Aboriginal Embassy" set up outside the headquarters of Australia's Parliament in Canberra

"There is no land for us.
We have been truly dispossed.
We are the landless outcasts
in our fathers' land.
You, the white conscienceless thief,
rule triumphant."

— Kevin Gilbert, president
Aboriginal Tourist and Economic
Development Association

Canberra, Australia — Alarm rippled through conservative political circles in Australia when a spokesman for the self-styled "Aboriginal Embassy," a tent camp of young Aborigines on the broad lawn in front of the Parliament building here, announced recently that the Peking (China) Government had invited 20 Aboriginal activists on a 32-day tour of mainland China as official guests, expenses paid.

The invitation, whose genuineness has been vouched for by China specialists, is only one of several indications that the tent project set up in February in protest against the Government's latest rejection of land claims by Aborigines is a factor in the politics of this capital city.

Gough Whitlam, the Leader of the Opposition, and other members of the Labor Party in Parliament have visited the tents in recent days. Mr. Whitlam promised that a Labor Government, which he presumably would lead, would give Aborigines freehold titles to land instead of the 50-year leases that the Prime Minister has offered (none of which would begin for several decades). Growing emotional reaction to foreign ownership — most tribal lands are leased by foreign companies — may help to counter Australia's traditionally racist attitudes toward Aborigines.

Prime Minister William McMahon used Australia Day, January 26th, to make his long awaited announcement on land rights. As the 184th anniversary of the settlement of Australia, white land-grabbing, etc., the choice of this date to finally dash aborigine hopes is seen as somewhat ironic.

The irony of the Prime Minister's statement was completed by the Government's coincidental decision to allow a Swiss-owned aluminum mining company, Nabalco, to take over the traditional land of the Yirrkala tribe — currently "Crown" land — for a wood chip industry.

Aboriginal leaders and their white supporters interpreted the leashold program as a new denial of long-standing claims by the Aborigines that they are the rightful owners of the lands that they had occupied for many centuries before Capt. James Cook explored the east coast of Australia and claimed the land for Britain in 1770.

Other callers at the tent encampment have included diplomats from several foreign countries. Letters of support have come from civil rights organizations "all over the world" and an Australian waterfront union has donated about $12,000 to support the enterprise, a spokesman said.

Meanwhile, the relaxed ways of the people in the seven blue, orange, and white tents in front of the imposing Parliament building have been a piquant addition to the social life of this quiet inland city.

The "Aboriginal Embassy" though controversial, enjoys friendly relations with the local authorities and with the ordinary people of Canberra, a city of about 120,000 Government servants, diplomats, and the people who serve the needs of the official community.

About 300 Canberra residents were present when the young Aboriginal activists, jovially aping the social customs of real embassies, gave a "garden party" on a

primitive desert nomads, have lifted the long-standing grievances of their race off the back burner of Australian politics.

Like American Indians, the brownskinned Aborigines have been victims of massacre, oppression, and neglect. According to Government statistics, the Aborigines are at the bottom in education and economic achievement, but lead in infant mortality with a rate six times the national average.

Only in recent months, however, has the movement among Aboridines for social advancement developed an aura of black-power radicalism with hints of violence to come.

"People have generally found that they have to go into the streets for what they want," John Newfong, a 28-year-old Aboriginal journalist and spokesman for the "Aboriginal Embassy" said recently. "My own feeling," he said, "is that if you blow up the right bridges and right railway lines at the right time you don't have to kill people."

Minor violence attributed to Aborigine groups has occurred in several major Australian cities this year for the first time.

At the new embassy, the Aborigines have mocked the diplomatic life. They called a "garden party", inviting guests to bring their own refreshments "and some for us. Hundreds of people appeared for the event.
Meals are either cooked at the tents on makeshift stoves or bought at a snack bar a few feet away. The tent occupants, numbering about ten on weekdays but up to 50 or more on weekends, use nearby public lavatories.

They felt that they had achieved a place in the Canberra community, a spokesman said, when mailmen began routinely delivering mail with the address, "The Lawn, Parliament House, Canberra, Australia."

More importantly, from the viewpoint of civil rights advocates here, the tent dwellers represent a new element in the national political life. Young aboriginal militants, produced by the gradual spread of education among the 140,000 Aborigines, some of whom are still

Neville Bonner

Senator Neville Bonner is the first Aborigine to become a member of the Australian Parliament, and he is a strong supporter of McMahon's right-wing government and its decision to refuse the Aborigines' land rights. For his stand, he has been put on the death list of the recently formed Australian Black Panther movement. It is unlikely that Bonner will be assassinated: the Abo-Panthers as they are called are strong in voice but weak in numbers; their meetings are held in an atmosphere of music-hall ribaldry rather than earnest revolution, and the Australian Security and Intelligence Organisation has a well-deserved reputation for seeing its files are up to date. Even so, the amiable Senator, who throws boomerangs on the lawns of Parliament House when business is slack, is keeping his eyes open.

Neither Bonner's antics nor the attempts by the Abo-Panthers to emulate their American counterparts (Afro hair styles, Army surplus clothing, and adoption of names like Mark X) is much help to the Aborigines. The land rights decision came as a shock — instead of being given tribal lands and mineral rights as many hoped, they are instead going to be assimilated into the white community, where it is officially hoped they will become "good Australians" like the immigrants who have arrived from Europe in the thousands over recent years. The Government is to spend more than 20 million this year to hasten this process of assimilation.

To the minority of Aborigines, the urban groups living in difficult, semi-squalid conditions in the big cities and already trying to grope their way up from the bottom rung of the social ladder, the new scheme provides the first real evidence that the government is prepared to devote dollars to help them.

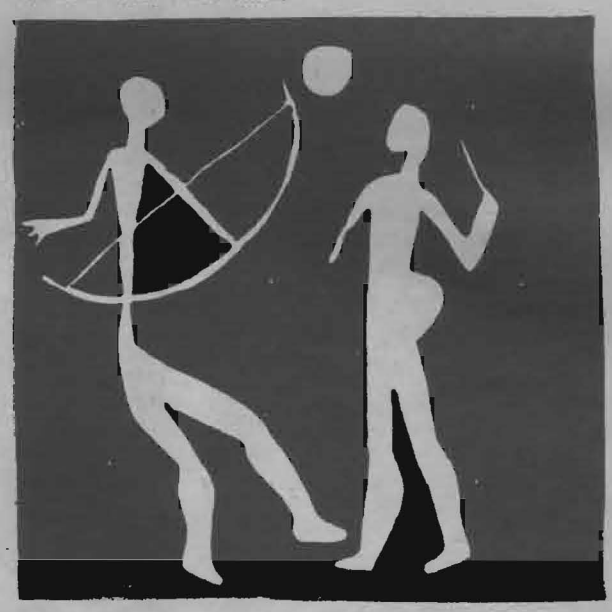
But that is the minority. The vast majority of Aborigines have never seen a city. These are the ones living in humpies or wooden shacks on the fringes of ourback country towns, picking up the jobs that no one else wants, or working as casual labour. And then there are the 45,000 who live a tribal life on remote reservations or are nomads on a subsistence culture. Among this group infant mortality reaches up to the highest rate in the world — in Alice Springs, for example, it is 200 per 1,000 — three times as bad as it was three years ago and ten times worse than the rate in affluent white Australia.

To this majority, which includes a few lost tribes who have seldom set eyes on white men, the McMahon proposals are a sell-out, a confirmation that the white man is still the enemy, the "gabba" (ghost) who took their land away, and who is unwilling to return it now that much of it is of value because of mineral discoveries.

Land rights has always been a major issue for the Aborigines outside the cities. Two years ago a group in the Northern Territory took legal action to try to prevent an international firm working on the territory they occupied, on the grounds that it had legally belonged to them since before the arrival of Captain Cook. The Government sought to have this claim struck out as "flippant." A High Court judge demurred, however, and there was a long and fascinating legal battle which ended up in the Supreme Court. There, the court ruled that the action of Capt. Cook, the 18th century British navigator, in asserting the ownership of all Australia for the British Crown when he landed near present-day Sidney in 1770, was legally valid, and that the Aborigines did not have land rights.

As Colin Chapman ended his article in the Manchester *Guardian*, a prominent British newspaper, "Further comment seems unnecessary."

(Thanks to Robert Trumbull for his report to the New York Times dated March 8, 1972, and to Paul Webster for his report to the Toronto Globe and Mail, and Colin Chapman writing in the Manchester (England) Guardian for Feb. 5, 1972, for the information contained in this article. Photo by Robert Trumbull / New York Times.)



FIJIANS TO SUE BRITAIN OVER MINING RIGHTS OF SOUTH PACIFIC ISLAND

Suva, Fiji — The British Government and an international phosphate corporation are to be sued by Fiji's tiny Banaban community over the mining of phosphate in the Gilbert and Ellice Islands in the South Pacific.

The Banabans claim an agreement made in 1913 for the replanting of worked-out land at Ocean Island, their former home, has been broken. They also want phosphate royalties they say the British hold in trust.

Ocean Island was occupied by the Japanese during the 1939-45 period and the Banabans were deported. They were removed to the outer Fiji Island of Rabi in 1945. The island now has a population of about 2,000. ***(Reuters)***

for self-determination

INDIANS
CHRISTIANS
AND CHRISTIAN INDIANS

Americans in general, and mission people in particular think most often in terms of "our Indians". By looking at the relationships of missionaries with other across-the-ocean aboriginal people, though, the detrimental effect can be seen more clearly.

Speaking in Toronto recently, John Gatu, general secretary of the Presbyterian Church for East Africa, said that western (Christian) nations would serve God more effectively by increasing their understanding of the enormous problems and changes taking place, instead of sending in money and missionaries.

Belief that African peoples could make no progress unless helped by the so-called civilized nations is a "misconception that has directed the thinking of the west for centuries," he said.

He described as absurd the practice of missionaries encouraging people who live on the equator to sing Christmas carols about bleak, snowy, winters.

"For centuries, we've been told we had to be something else before we are accepted into the church," said Gatu. "Now Africa is saying 'no'. Surely our own culture is not all in vain."

Gatu noted the apparent contradiction of North American people who go to church for "fellowship" but who make apologies when they so much as touch their neighbor with an elbow during a service.

The Catholic Church is also being asked to examine its role in Latin America – and the parallel for Indian communities can be easily seen.

Jesue Alvarado Cuevas, staff writer for the National Center of Social Communications in Mexico City, says "Sending Latin American missionaries to the U.S. would be unthinkable in the minds of most U.S. bishops, and most Latin bishops. There is no situation of equality," he added.

Another Mexican journalist, Francisco Gomez Maza, wonders if there isn't a greater need for missionaries within the Church itself, without worrying so much about the so-called "under-developed" countries.

"North Americans should first reflect on their own lives, their own reality in the USA, their own problems, and conflicts," he says. "The missionary force of the U.S. church should be exercised in the U.S. church itself: to announce the gospel in its own churches, to its own people. Its wealth alone is a contradiction to what it pretends to do for Latin America. . .It is a concubine to the power structure, of the wealthy. It ought to clean its own house. This would be its greatest contribution to Latin America."

While one of the main strategies of missionaries has been to get native peoples to take on the task of converting their brethern, it has been difficult for native preachers to rise within the church hierarchy. Whether it has been accusations of bias, or a genuine desire to integrate the church, recently a few Indians have been elevated to positions of responsibility.

August Little Soldier, of Golden Valley, North Dakota, was elected to the United Church of Christ executive council last June, a first for any Indian. Little Soldier is a rancher, and a former chairman of the Ft. Berthold Tribal Council.

His grandfather was one of the three scouts with Custer, and he died in the Battle of the Little Big Horn. Little Soldier wants the church to provide leadership and lay training for Indians, and give support over treaty rights issues, youth programs, and scholarships. His church currently has six Indian ministers.

Then in September, the Episcopal Church of the U.S. elected an Indian bishop. He is the Rev. Harold S. Jones of the Good Shepherd Mission, Fort Defiance, Arizona, and was appointed to the post of suffragan bishop of South Dakota. He is Santee Sioux, and his election was 102 years after another Santee, Paul Mazakute, was the first Indian ordained in the ministry.

INDIAN PRAYER

O Great Spirit, you speak to us and guide us through all that you have made. We come now to make our peace. For Brother Sun, who each morning rises in the east to guide us through the day, bringing new life to Mother Earth. He brings light to our eyes for our safe journey throughout the day, and shows us the beauty of all that you have made. He brings warmth to our bodies after the coolness of the night. For Grandmother Moon, who each night follows Brother sun through the sky and keeps our feet from stumbling and lights our path. For Mother Earth, who never ceases to feed us and gives comfort to our lives. From here comes our food in abundance. All creatures roam and feed upon her body. She holds and protects our dwellings. For Brother Trees and Plants who provide shade from the heat of the sun, and food to strengthen our bodies, provide our dwellings and protect us from storms and rain. For Brother Water, who allows us to ride upon his body and provides us with fish to eat, satisfies our thirst, and gives life to all living things. For our grandmothers and grandfathers who have taught us the ways of our elders and their elders before, how to live in this world that you have given us. For our parents, brothers, sisters and relatives who have given us life and through whose health we have come to be what we are now. Most of all, we thank you, O Great Spirit, for being what you are, a father who takes care of us and all our needs and enjoyments. Before we begin our day, we come to make our peace with you and all the Creation. You understand us and give us what we need. Let us take only what we need, and not anger you by wasting what you have given. Help us respect Earth and all the Creation you have given so that we will continue to receive in abundance.

– by the Rev. John Haskell, Baraga, Michigan, Ojibwa who is a Roman Catholic Priest of the Capuchin Franciscan Order. He uses these as spontaneous prayers in preparation for the celebration of the mass.

Bishop Harold Jones

"I'm five-eighths Indian. I'm English too," he says. His grandfather, the Rev. William Homes, worked with residents of the Standing Rock Sioux Reservation. He was raised by his grandparents on the Santee reservation in Nebraska after his mother died. His wife, Blossom, is from Pine Ridge.

For most Christian Indians, self-determination means having Indians in positions of authority and as ministers of the mission churches. Some churches are even using Indian religious material in the services, and it is not unusual to see cradle-and-manger scenes at Christmas time showing Mary with a headband and Joseph in buckskin.

Recently, for instance, Most Rev. Gilles Ouellet, bishop of the Gaspe in Quebec, says he's all for Indian dancing in the church and adapting Catholic worship to bring it closer to Indian ways. However, traditional practices usually spring from a well of non-Christian followers of Indian ways, and if they all become Christians, it is possible that the well will run dry. Bishop Ouellet, you see, wants "the preaching of the gospel in a way that is meaningful to these people today, a liturgy that is in accord with their own way of celebrating life."

While most traditional people will not quarrel over religious matters and respect the right of all people to relate to the Great Mystery in their own way, the presence of Indian Christian missionaries poses a special problem for them. Often the oppression of the traditionalists is increased, and outside assistance is co-opted. For instance, does a church group who wants to "help the Indians" now help its own mission on the reservation, or help the original peoples who hold to the ancient faith?

As Bishop Jones says of young Indians, "We have to go out and corner this leadership. We have to steer them into church programs." He also somehow wants the church to "see the Indian know and understand who he really is: his relationship to God, his relationship to other Indian people, his relationship to environment."

Some church officials are dismayed that there is a trend toward recognizing the validity of Indian spiritual beliefs at all.

The *Evangelical Baptist* magazine protested, "One cannot refrain from amazement to hear Protestant Church workers affirm that possibly we have deprived the Indian of a valuable heritage when white men turned him away from his religion! . . . our supreme interest should be to win them to Christ . . . Only the gospel of Christ can curb the passions of those held in the grip of 'red power', 'black power', or white power'. "

Another group which has been incredibly damaging to the aboriginal peoples in North and South America are the Wycliffe Bible Translators, missionaries who specialize in learning native languages for the purpose of religious conversion and economic exploitation. (See separate article on another page.) In a Thanksgiving Day sermon in Seattle a year ago, Rev. Dan O'Brien (editor of the Wycliffe magazine, *Translation)* said:

"The pilgrims came as missionaries to proclaim the Good News of Jesus Christ to the heathen Indians, to make Him known to those savages. That's our Heritage. Our forefathers were missionaries. They even passed laws to protect the Indians."

There is a move for Indian religious people – traditional and Christian – to discuss problems such as these. With the help of the Nishnawbe Institute of Toronto and the Anglican and United Churches of Canada, Indians of North America gathered for the second Indian Ecumenical Conference last July on the Morley Reserve near Calgary, Alberta. Although 50 American delegates arrived, still more lacked travel funds after the American national church bodies remained unresponsive to appeals for support of the meeting.

150 delegates came, as well as a substantial number of observers. 800 people were being served at each meal by the third day of the event.

(Thanks to Earl Hansen, Seattle Post-Intelligencer Religion Editor; the Associated Press, the Rocky Mountain News, for portions of this information quoted here.)

". . .American Indians are in the situation they are in today because of the total inability of the non-Indian Christian world to understand itself. Educational, economic, social, and legal problems of Indian peoples stem almost directly from Protestant theology, and a misapplication of basic biblical ideas in the arena of political thought.

Until the non-Indian peoples understand themselves and the religion they profess to confess, the situation of the American Indians will grow continually worse. The time may yet come within our lifetime of genocidal war against American Indians being waged by these same church-going Christians who are now obliterating Vietnam and other parts of southeast Asia . . . .

". . . . Early in the history of North American exploration, the fundamental responsibilities of Genesis became interpreted as man's right, and basically the white man's right, to use whatever he wanted and however he wanted to use it. Thus slavery was justified as God's rightful contribution to the economic well-being of the United States, God's chosen people. Wholesale destruction of the forests, the game, and the original peoples of this continent were justified as part of God's plan to subdue and dominate an untamed wilderness. Nowhere was there any sense of stewardship between diverse elements of the new Christian settlers either collectively or individually and the continent as they found it . . . .

". . . . Outside of a massive repentance and a society turned completely around there appears to be no solution to modern problems. Unless mankind takes its responsibilities to the world, unless Christians take their own responsibilities to non-Christians, we really have no future. We will have created our own judgment day far in advance of any divine plans for the event . . . ."

– Vine Deloria

Plea to the Churches

A disclaimer of the traditional Christian understanding

(This open letter is by Vine Deloria, Jr., the author of Custer Died for Your Sins *and* We Talk, You Listen. *The letter is being distributed by the Forum for Contemporary History, and the drawings are reprinted from the Los Angeles* Times.)

An Open Letter to the heads of the Christian churches:

It may seen strange to be receiving a letter concerning a political matter from an American Indian. But when you understand the nature of my request, you will see that it is to you gentlemen alone that we must turn for an answer to our question.

Nearly five centuries ago, the European nations, thrilled with the discovery of a large and unknown world to the west, embarked upon the systematic exploration and conquest of the newly discovered continents which have since come to be known as North and South America. These nations were initially spurred on by the thought of inexhaustible riches to be gained through commerce with the nations of the west.

It was not long, however, before questions of a theological nature arose. Who were these newly discovered peoples? What rights did they possess? How were they to be treated?

A gradual consensus of the learned scholars of Christendom decided that the peoples inhabiting the western continents were to be treated with respect *but* that the peoples of the Americas were to have lands and rights only with respect to those nations which claimed the exclusive rights to deal with them. A bargain was struck, therefore, among the Christian nations of Western Europe, that whoever discovered lands inhabited by non-Christian peoples would have the exclusive right to "extinguish" such title as against any other Christian nation.

The pattern was thus set that while other nations of the world were to have their lands confirmed to them, the aboriginal peoples of the Western Hemisphere were to have title and right to their lands only at the pleasure of the Christian nations which chose to recognize those titles. Thinking themselves justified by the God they worshipped, the nations of Europe proceeded to subdue both the lands and peoples of the western continents. They came to regard their actions as the inevitable result of the forcordained plan of God for the future history of the world.

The initial struggle for the right to rule the eastern seacoast of North America involved England, France, Sweden, Holland. After several centuries of struggle, England stood supreme on the shores of the Atlantic. But the success was temporary.

Almost immediately following the triumph of England over France, the English colonists conducted a successful revolution against their mother country. The colonists established a government in which the major documents of state proclaimed the right of every man to choose his own religion, to pick his own vocation, to have rights to his own property, his home, his job, and his time to be determined by himself.

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In those days, we inhabited and owned the continent upon which you now live. We followed our own laws, and the dictates of our consciences and traditions of our tribes. We were powerful in those days, and could easily have snuffed out the tiny settlements along the coast. But we were told that red men and white men could live in peace in such a large country provided each respected the laws and customs of the other. We were content with this agreement.

In the years that followed, another doctrine arose from the minds of Christian men. This doctrine announced that America, the new country, had a "manifest destiny". It was God's will, we were told — indeed, the people of America were told — that Christian civilization should extend from coast to coast; from "sea to shining sea" as it were. Everything non-Christian and lacking the customs and attributes of Christian civilization was to be pushed from the inevitable path of progress.

In 1787, the Congress of the United States declared that the "utmost good faith" would be shown the Indian tribes of the continent. Congress disclaimed any treachery or deceit in its dealings with us, and promised that only in just wars would our lands be taken from us.

You gentlemen know, as well as we do, what the result has been. I need not labor the point of perfidy and injustice with you. Since it is a matter of historical fact, it is sufficient that we recognize the past for what it has been, and not dwell on it, but rather find those answers which will insure that mistakes of the past are not continuously repeated in the future.

It is for that reason that I have chosen to address you gentlemen as representatives of Christendom . . . It is not the documented and footnoted answers that you can use to justify your position that I seek to evoke, but the beginning of honest inquiry by yourselves into the nature of your situation. And that situation is that I believe that you have taught mankind to find its identity in a rewriting of history, and not an affirmation of it.

Early missionaries, for example, told us the story of Adam and Eve. They went on at great length with stories of Jonah and the whale. They regaled us with the accounts of the resurrection, the Exodus, and the Tower of Babel. We recognized these stories as myths by which a people explain how they came to consciousness as a national community. When we tried to explain our myths, the missionaries grew angry, and accused us of believing superstitions.

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At each point, and in every aspect you refused to confront our ideas, but chose instead to force your opinions, myths, and superstitions on us. You have never chosen to know us. You have only come to us to confront and conquer us. And it is this tendency to continually pervert the experiences of life that you have passed on to the federal government that has created our present difficulty.

As years have passed and memories have dimmed, we have been told that our treaties and agreements did not ever mean what they appear to mean. We are told that promises made upon the most solemn occasions were mere subterfuges to gain time, or to pacify the tribes. We are told that obligations of the United States were necessary conveniences to the settling of the West — a mission ultimately deriving from the Divine command of Eden.

You lack credibility.

Not so much in what you do. You lack credibility in what you say. And, so long as you feel no need to present a credible and comprehensible understanding of man's history, the governments of the societies in which you live will see no need to have credibility in what they do.

This is our problem. It is the crisis of Western man. Whether we like it or not, we are inevitably tied to the fate of Western man, who has invaded our lands and among whom we now dwell. When he falls, we believe we will still survive. But we know it will be at a terrible cost.

The present position of the United States government is that it holds our lands and communities as its wards. When this doctrine is traced to its origin, it lands comfortably within the Doctrine of Discovery and the United States claims its rights over us not by right of conquest, but by right of having succeeded to the rights of Great Britain to extinguish our titles to lands. We are completely helpless to ever maintain our lands, our communities and cultures so long as the major reason that they are protected is to enable the United States to one day extinguish them as its legal right against the other Christian nations.

We have been placed beyond the remedies of the Constitution of the United States because the Doctrine of Discovery has never been disclaimed either by the governments of the Christian nations of the world, or by the leaders of the Christian churches of this country. No effort has been made by Christians to undo the wrongs that were done, albeit mistakenly, and which are perpetuated because Christians refuse to measure their own understanding of the world by the facts of the world in which we will live.

A disclaimer of the traditional Christian understanding of history would carry with it the demand by the peoples of the West that all institutions honestly attempt to appraise the present situation in its true historical light. The American experience would not then appear inevitable. The novelty of the establishment of a democracy would be understood in its own light. And the mythology of American history would be seen as merely mythology. . . .

We could all come to the necessity of facing ourselves for what we are. We would no longer have a God busily endorsing and applauding the things that we are doing. We would have to be on God's side in our dealings with other peoples instead of being so sure that God is automatically on our side . . . .

The poverty we presently endure, the confiscation of our lands, the destruction of animals we once enjoyed, the obliteration of our valleys and rivers, the exploitation of our holy places as tourist traps, all of these things might have occured anyway. We might even have done these things eventually, although according to our beliefs this would have been the gravest of all sins.

But we would never have deliberately done these things as a religious command, and when our myths no longer served our purposes, we would have found new myths, new ceremonies and songs, new revelations, to incorporate into our understanding of ourselves so that we would not be blindly led to destruction because we could not afford to face the truth of our own situation.

It may be that we cannot change the past, but we can certainly begin to try to understand it. We have only to stand today for the things that are right, and which we know are right. If promises have been made, those promises must be kept. If mistakes are made, they must be corrected. If the lands of aboriginal peoples were wrongly taken by a Christian mandate, then what remains of those lands must not be continually taken once the mistake is known.

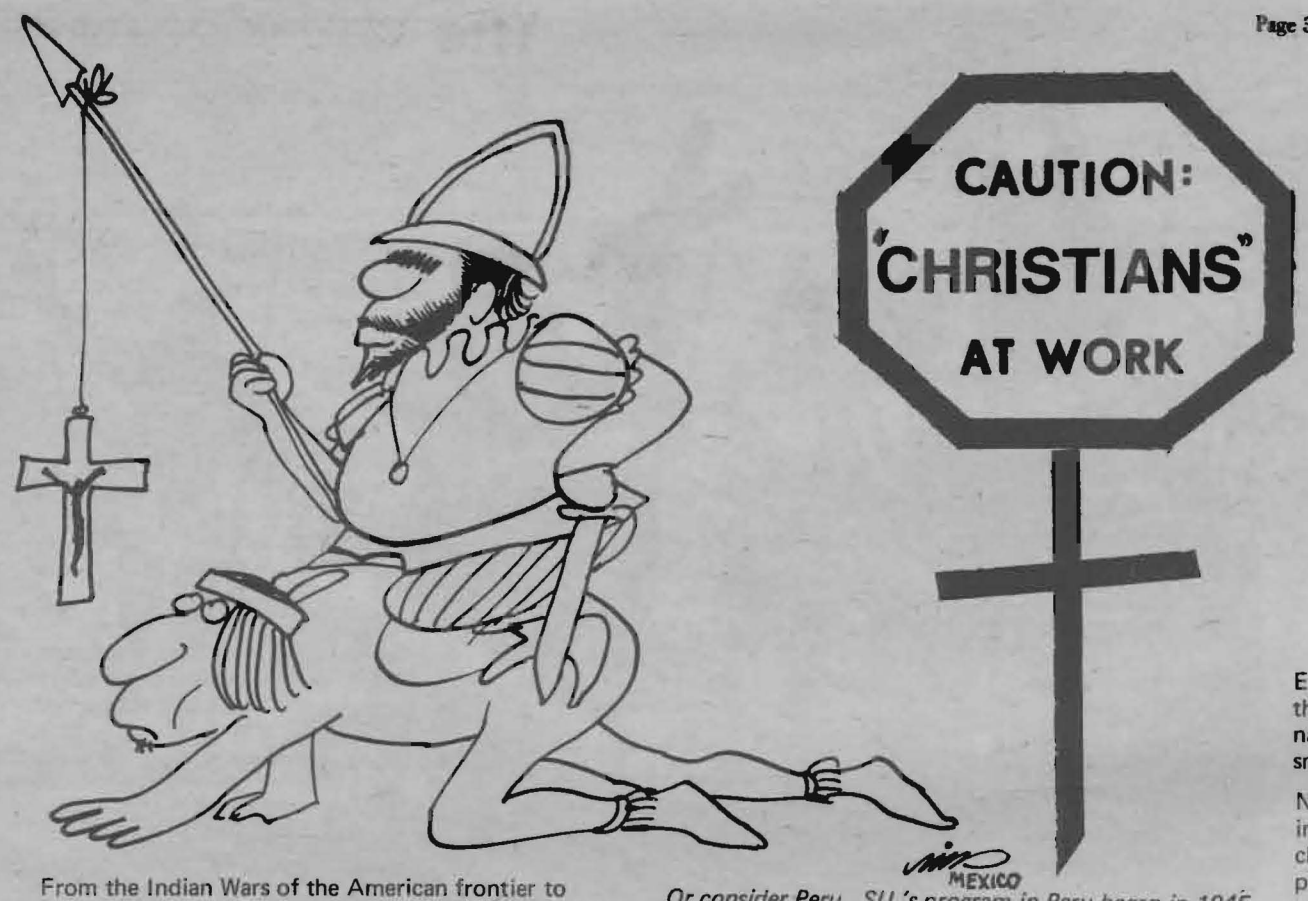
It remains to you as honest men to ponder what your predecessors have created, and what, by your silence, you now endorse. If your understanding of history cannot account for the experiences of mankind, then your duty to mankind is clear. You must announce the errors that have led men astray from themselves, and lead the search for that understanding or that religious interpretation that can bring them to understand themselves, their fellow men, and the creation in which they live.

Political institutions are viable under most circumstances. But they operate according to their understanding of the world in which they exist. In every era of man's existence, religions have acted to give to political institutions the justification, incentive, and heart to exist.

If we do have political institutions that do not serve us today it is because our religious institutions have not called those governments and the peoples who run them to a greater vision of humanity. Justice has become merely justification of man's condition and not a call for the integrity resulting from credibility or the expansion of man's vision of himself.

Christianity once had a message of the dignity of man. And this is my final question to you. At what point can we as peoples of the Creation look to Christianity to demand from the political structures of the world our dignity as human beings? At what point can we become men and not mere appendages of the Christian Doctrine of Discovery?

(Readers who are Christian may want to call this open letter to the attention of the higher officials of your churches. Ask them to write a letter of reply. We hope that the response from Christian peoples can be published in open letter form in our next issue. Editors)



From the Indian Wars of the American frontier to Vietnam today, the U.S. attempt to control people for power and profit has used repression through armed force along with related programs of "pacification." In many cases in the past, and throughout the Third World today, Christian missionaries have worked to "pacify" tribal peoples as economic interests extract wealth with little conflict.

While not all missionaries have directly participated in "pacification", the Wycliffe Bible Translators, Inc., also called the Summer Institute of Linguistics, Inc. (WBT/SIL) has actively collaborated with corporate interests and the governments fo the United States and several host countries at the expense of the people they are supposedly helping. Meanwhile, they claim that they are "occupying" primitive tribes to soften the shock of the inevitable integration of these "savages" (that's how they say it!) into modern society.

Today, the nearly 50,000 North American Christian missionaries scattered over the globe are a key force in the U.S. capacity to penetrate and dominate the various portions of its empire. Wycliffe is the second largest Protestant missionary-sending agency, maintaining 2,500 men and women in some countries, and providing minority groups, often in highly sensitive areas, with an ideology of submission.

Wycliffe Translators is unique among missionary organizations. It combines its evangelistic objectives with the highly developed scientific specialty of descriptive linguistics in order to "reduce to writing" hitherto unrecorded languages of isolated tribal groups. After devising a written language, they translate books of the New Testament into the language, prepare official school materials in the new tongue, and then teach the people to read it. Their work is supported by host governments in the 23 countries, by private donations in the U.S., and by grants from the U.S. Dept. of Health, Education and Welfare, and the U.S. Agency for International Development (USAID).

In 1962, for instance, the Summer Institute of Linguistics signed an agreement with the government of Columbia, which among other things, committed the organization to put the air transport and radio services of its subsidiary, the Jungle Aviation and Radio Service at the disposal of government officials. In 1970, the SIL did, in fact, provide air and radio support as well as interpreters for national police and military units engaged in suppressing armed insurrection by the Guahibo Indians. This tribe took up arms against Colombian nationals who settled on their lands in a U.S. - supported land reform program. WBT/SIL insists that they try to prevent occurences like this by securing land titles for the Indians. Nevertheless, for over a year SIL's Colombian branch has been under fire by a coalition of social scientists and others, with some backing from the World Council of Churches, who tried without success to get the 1962 agreement cancelled and to have SIL kicked out of the country. The WBT/SIL base at Loma Linda in eastern Colombia (from which the 1970 military operation against the Guahibos was directed) was donated to the missionaries by a Colombian army general.

Or consider Peru. SIL's program in Peru began in 1945. Now Jungle Aviation and Radio Service of the Wycliffe Translators train mechanics and pilots for the Peruvian army as well as provide air support for remote military outposts. At SIL's jungle base of Yarinacocha, an American colony the size of a small city, the organization raises chickens under a USAID grant for resale to Amazon tribes.

Government money and military training are only a small part of the story. In Ecuador, the organization works closely with U.S. oil companies, many of which are based in Southern California, where Wycliffe's international headquarters is located. A 1971 Wycliffe publicity flier tells the following story:

> **"Twenty-five years ago, the Shell Oil Company lost many workers to Auca (Indian) spears. For several reasons, Shell decided to leave Ecuador. Suddenly, with the discovery of a vast reserve of oil under the eastern jungle, 21 companies are working 1500 men there.**
>
> **"As they advance, we fly ahead of them and explain to Aucas living in their path that they are coming. We persuade them that they should move out of the way. This is done by Auca Christians through a loudspeaker mounted on the plane. As the Indians move, we notify the oil companies. As a result of this close coordination by radio and telephone, through our Quito office there has not been one life lost to date.**
>
> **"PRAISE GOD."**

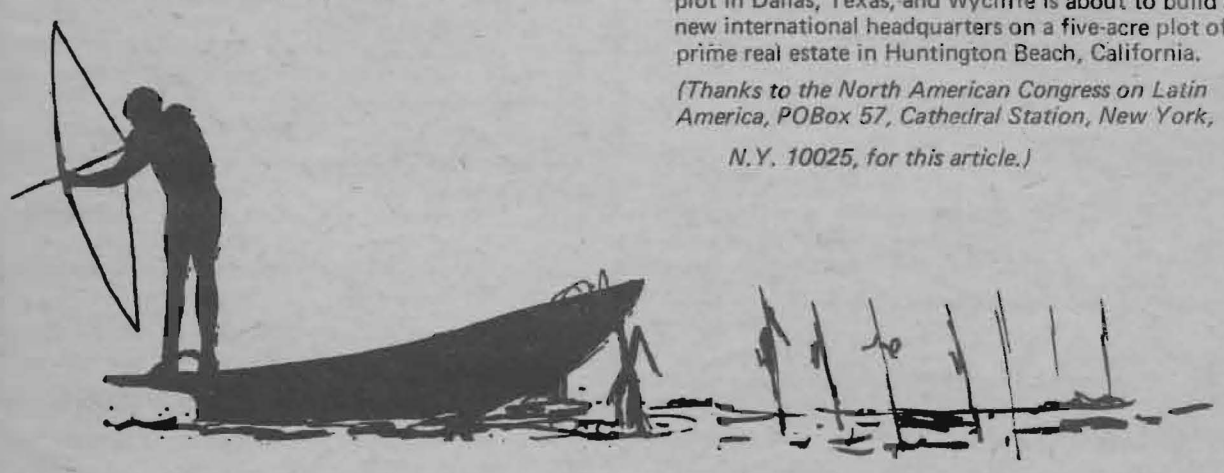
Another source provides more detail of this operation In the October-December 1969 issue of Wycliffe's *Translation* magazine, John Lindskoog, director of the Ecuador field branch reported:

> **"A technique has been developed which allows us to carry on a two-way conversation while flying overhead. . . An expendable radio transmitter built into a basket is dropped. A wing-mounted speaker carries voices of Aucas in the plane to those on the ground, while a receiver in the plane picks up ground conversation. This is tape recorded and studied after each flight. Certain key names have been learned. Calling people by name has done much to win the confidence of the savages."**

Such support of oil exploitation requires "time and effort far beyond the average tribal situation." Wycliffe here is no more protecting the Aucas from the ravages of "civilization" than did the rubber traders of the last century, whose harsh treatment of these people evoked the hostility they show today. While Wycliffe claims it wants to give land titles to the tribes, it is doing little in this case to defend the Indians from modern "industry's" onslaught.

WBT/SIL personnel are trained at the University of Oklahoma at Norman, University of North Dakota at Grand Forks, the University of Washington at Seattle, and Gordon College in Boston. SIL personnel are active in the LSA progressional linguistic associations in the United States. They are currently constructing an expensive new linguistics training center on a 100-acre plot in Dallas, Texas, and Wycliffe is about to build a new international headquarters on a five-acre plot of prime real estate in Huntington Beach, California.

(Thanks to the North American Congress on Latin America, POBox 57, Cathedral Station, New York, N.Y. 10025, for this article.)



Ethnic Weapons

"Ethnic weapons would employ differences in human genetic configuration to make genocide a particularly attractive form of war."

Ethnic weapons may well be the next pet project from the people who brought you such chemical wonders as napalm, anthrax, or such diseases as tuberculosis and smallpox.

Now white, Western scientists and nations are fully into exploring the possibilities of "ethnic weapons" – chemical and germ warfare that will attack non-white people, without much harm to those of the Caucasian race.

Sensational? Science fiction? Indians-don't-like-white-people-nonsense? Everyone knows President Nixon dramatically banned all future use of chemical and biological warfare by the U.S. Or did that really make any difference?

A recent DMS Market Intelligence Report (a defense industry trade sheet) says that "despite public announcements to the contrary, the military agencies are not discounting chemical and biological warfare research . . . Though 'on the way out' of the military weapons arsenal, a CBR (chemical and biological research) is merely being conducted in a different environment, and whenever possible, with less public attention."

Indians know that they are subject to difference in their succeptibility to diseases as compared to white people. Measles, a common childhood disease for white children, is often fatal for Indians. Smallpox, wiped millions of Indians out, and tuberculosis is still a problem. Genetically, there seems to be something about a different reaction to alcohol, and scientists have found that even milk can be harmful to Indians.

So it is not surprising that the Army Journal, Military Review *would report that Carl Larson, a Swedish geneticist, is exploring the potentialities of "forthcoming chemical agents with selective manstopping power [which] will put into the hands of an assailant a weapon with which he cannot be attacked."*

As Larson explains, within the human body are enzymes essential to life because they catalyze crucial biochemical reactions. If an enzyme is blocked off, a vital body function is also stopped, and death can result.

Certain population groups, like Indians, Africans, Asian people, etc., have enzyme differences as compared to white people. For example, milk is a poison to many Southeast Asians, and sometimes to Indians. Certain African groups react to milk with diarrhea, vomiting, and sometimes death.

The number of such slight genetic differences is endless. The U.S. would develop agents which would break down the functioning of enzymes in the particular ethnic group under attack.

(Thanks to Ramparts Magazine and John Morthland of Clear Creek for alerting us to this situation.)

A·mer·i·ca (ə·mer′ə·kə) **1. The United States of America. 2. The lands in the Western Hemisphere; especially, either of the two continents, North America or South America. Also the Americas.** Abbr. *A., Am., Amer.*

half-breed (haf′brēd′, häf′-) *n.* One having parents of different racial stock; especially, the offspring of a white person and an American Indian. —*adj.* Hybrid; mongrel: also **half-bred** (-bred′).

In·di·an (in′dē·ən) *n.* **1.** A citizen of the Republic of India. **2.** A native of India or the East Indies. **3.** A member of the aboriginal races of North America, South America, and the West Indies. **4.** Loosely, any of the languages of the American Indian. **5.** The constellation Indus. —*adj.* **1.** Of or pertaining to India and the East Indies and their peoples. **2.** Of or pertaining to the aborigines of North America, South America, and the West Indies. **3.** Made by or used by Indians. Abbr. *Ind.* [< LL *Indianus* < L *India.*]

IT'S TIME TO THROW OFF THE WHITE MAN'S NAMES

For too long now, the native peoples of this hemisphere have remained passive while the European invader does away with all of the ancient place-names, and even comes up with new names for the native people and their land.

The white man has called us Savages, Redskins, Red Niggers, Indians, Inyuns, Injuns, Amerinds, Tawny Serpents, Aborigines, Indigenes, Red Indians, Half-Breeds, Full-Bloods, Mestizos, Quarter-Bloods, Breeds, Metis, Brass Ankles, and dozens of other names, most of them directly dehumanizing, and almost all of them foreign and racist.

This land is not Indian and we are not Indians. Let's face it — the people of Indian have a right to keep their own name.

Many of us have started to use the name "Native American" and certainly that is better than Indian, but why "American"? What gave some European map-maker, who never even saw this land, the right to name it after a second-rate Italian sea-captain known as Amerigo Vespucci?

It is clear that now that we are throwing off the centuries of foreign psychological oppression that we should also throw out Amerigo Vespucci! Let the Italians rename Italy "America".

A Native Name for "the Americas"

North America and *South America* are artificial divisions. For 20,000 or more years, our ancestors moved up and down this continent. . . There is no geographical, cultural, or racial reason for separating the northern half of our land from the southern half.

I would propose that we drop the use of Amerigo's name, and adopt a name in a native language meaning "native land", "Indian land," or "Indian country."

Therefore, I propose that we call this land *Anishinabe-waki (Nishnabe-waki* for short) which means "Indian country" in the languages of the Algonkian speaking peoples (especially in the Chippewa, Algonkin, Ottawa, and Potawatomi languages.) The name is pronounced A-nish-in-a-be-wa-ki.

Of course, some native people might object to using an Algonkian name for our continent; however, we have to choose a name from *one* of our many languages. In the future, we can choose names from other languages for the many regions and natural features found within our land.

A New Name for the Native Race

Most native languages do not seem to have a word for *Indians* in general. Most of the words which are so used also refer to people (of any race) or to a specific tribe or nation.

A few words have been found, however, which refer to Indians or Native Americans as such. One is *Anishinabe (Nishnabe)* as used above. I recommend that we adopt this word. (The plural form is *Anishinabeg* or *Anishinabek.*

A second is *Caboclo* (ka-bo-klo), a Tupi-Guaraní word meaning "copper-colored". This word is used in Brazil in the same way that Indian is used in the United States (to include all people of Indian race, Indian appearance, or Indian culture.) *Caboclo* is a very good word, but I believe that it is especially useful as a special name for people of native race who live away from their tribal homeland and who are becoming part of the new Pan-Indian nations.

A third word is *Okla-houma,* a Chakta term meaning "Red Earth-colored People". This name is used for the state of Oklahoma, however, and its use would result in confusion.

A fourth word is *Mazehual (Mazehualob* in the plural), a Maya word of Mexican (Aztec) origin meaning people, Indian people, and common people. It has the special meaning of "the Indian masses" as opposed to chiefs, leaders, etc.

Of all the words which I have seen, I prefer *Anishinabe* or *Nishnabe* to refer to all people of Indian race and/or nationality.

A Name for Pan-Indians

In Brazil, the term *Caboclo* is coming to be used to refer to people of Indian race, appearance, or culture who no longer live in traditional groups (tribes) but who are becoming urbanized or have become rural laborers, farmers, or peasants.

Throughout Anishinabe-waki the same thing has been, and is, happening. Large masses of Indian and *Cholo* (part-Indian) people are losing their connections with tribes and are becoming Pan-Indians. That is, they are living in city slums or live in the countryside as rural peasants, workers, or migrant laborers.

Virtually every country of Anishinabe-waki has people of Indian race who are no longer truly members of tribes or other traditional communities. These people need a name for themselves. They need some basis on which to organize to achieve justice.

Since the word *Caboclo* is already available and already refers to "Pan-Indian" people, I would suggest that we adopt it for use in North Anishinabe-waki.

If we do so, then a *Caboclo* would be an Anishinabe living away from a specific native, traditional homeland. A *Caboclo* could be "full blood" or "mixed" because his basic identity arises from his ethnic and cultural position and not from his race, as such. Métis and Cholos would be *Caboclos,* provided that they do not identify as whites.

The Chicanos

Chicanos are persons of native race derived from Mexico or the Southwestern United States, which is also known by them as *Aztlán.* Since most Chicanos do not have any specific tribe, they are "Pan-Indians". They are, therefore, also Caboclos. The Chicanos, however, are Caboclos who are developing a new nationality based upon the concept of *Chicanismo* (Chicano-ism) and on a common Mexican heritage. Therefore, the Chicanos represent a particular Caboclo nation or tribe.

Caboclo Nationalities

Throughout Anishinabe-waki, Caboclo groups are developing a pan-Caboclo consciousness, but they are also developing new nationalities of their own. For example the Mexicans (Spanish-speaking people of Mexico) are a Caboclo people. The Nicaraguans are a Caboclo people. The Chileans are a Caboclo people. The Paraguayans are a Caboclo people.

The peoples of Ecuador, Guatemala, Peru, and Bolivia are part-Caboclo and part-traditional Anishinabe.

The peoples of Panama, Costa Rica, Columbia, Venezuela, Brazil, and a few other areas are essentially a mixture of Caboclos with people of African descent (with some traditional Anishinabeg living in rural areas.)

Thus far, few Caboclo peoples in the U.S. and Canada have developed their own new ethnic groups or nationalities. But there are some, such as the Lumbees of North Carolina. The Lumbees are a Caboclo people because they are not descended from any particular tribe, because they have no traditional Anishinabe culture, and because they are scattered in many towns, settlements, etc.

Also, in the 1860s to the 1890s, the Caboclos of Manitoba and Saskatchewan (called Métis) created their "New Nation". This "New Nation" does not exist any longer, however, except as a "memory".

Our Own Tribal Names

I would like to also suggest that we seriously consider throwing out the white man's nicknames for our tribes or nations and using the correct names instead (such as Otchipwe in place of Chippewa and Ojibwa, Kanienkahake instead of Mohawk, Hotinonsonni instead of Iroquois). This would be up to each nation to determine, of course.

Summary

There is no reason why people of native race have to accept the names put on us by the Europeans. We have the opportunity, by means of our newspaper, articles, speeches, books and word-of-mouth communication, to adopt our own names for our race, for different kinds of native people, for our own villages, homelands, and nations.

We can produce our own maps, using all of our ancient place-names. We can get the elders of our tribes to help us discover the real name for our tribe or village, and we can use that name. We can put up signs in our reservations and communities using the correct names.

No one can stop us from doing all these things.

— Jack D. Forbes

(Jack Forbes is one of the principal founders of D-Q U in Davis, California, and is on the faculty of the University of California at Davis.)

The white man's burden

In 1890, one of the most charismatic leaders in American history, Sitting Bull, was murdered in his home by Sioux policemen under the pretext of arresting him. After shooting him and several of his defenders, they dragged out his seventeen-year-old son, Crowfoot, who was loved by his father with great affection, and killed him also. And then, these despicable individuals, having carried out their white masters' wishes, wept bitterly, for they knew what they had become.

The white man works powerful medicine. Even before he developed the Big Bomb, he had conquered much of the non-white world and plundered its material resources for his own peculiar purposes. This achievement is all the more notable in view of the fact that the white man was always a small minority of human society and was relatively late in emerging from the cave.

As he went about his efforts to wrest control of the world from the colored majority of its people, the European colonizer rationalized his aggression by insisting that it was his mission to enlighten the dusky savage. Eventually, he came to believe this himself. Somehow, he always seemed to make a profit in the process of enlightening the darker races, and it was never found necessary to carry the message of civilization to the inhabitants of Tierra del Fuego or other areas where there was no profit to be made.

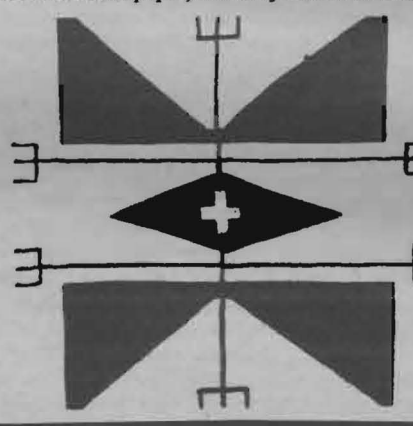
The white man's secret weapon — without which this world conquest would not have been possible — was his ability to divide and conquer, to exploit tribal rivalries, and to single out certain elements of a nation marked for conquest *and use them as his agents of destruction against their own brothers.*

Much of the social upheaval in the world today — from ghetto riots to national liberation movements — results from the growing realization by the colored majority of the world that it does not have to submit to white domination, and it does not have to accept the standards and values of white society, and that the force and violence with which the white man imposed his will can be met with counter force and counter violence.

If we are ever going to have true peace on our planet, the white man must abandon the idea that he has a God-given mission to enlighten and exploit those who do not share his pigment deficiency. He must give up his wild dreams of a world run on his terms which have been passed on from Kipling to Kosygin and Kissinger.

And finally, he must learn to listen with respect and attention to the true voices of the Third World, and not to the obsequious voices of those subservient lackeys who will only tell him what he wants to hear.

(This editorial comment appeared in a leading New York State Catholic newspaper, and is by Daniel F. Halloran.)



"(Just the language we use about certain things can affect the way we think — and English can be tricky that way. African Expressions, *a Georgia magazine, offers these insights listed here. Make your own list.)*

European Anti-Humanism and the White Perspective	*Third World Humanism and non-White Perspective*
Race	Color of skin, culture or nationality
Indian	Mohawk, Navajo, Lakota, or other nations
Tribe or band	Nation
Primitive, backward	Culturally different
Savages	Defenders of The People
Integration	European domination and loss of identity
Great White Father	The Colonizer and Oppressor
White blood, Indian blood	Blood
White backlash	White racism
Illegitimate babies	Babies
Apathy	Disinterest in white programs
Separatism	Self-determination
Economic development	Economic exploitation
Law and Order	More repressive measures
Culturally disadvantaged	Culturally dispossessed
Squaw	Our mother, grandmother, sister, daughter
Buck	Our father, brother, uncle
Self-government	Self-administration
Duly-elected representative	Tomahawks serving colonial interests

"how cruel the whites' eyes look"

Tom Hayden on the War in Indochina

The war is climaxing on the Asian mainland. But it began a long time ago in the United States. It's only the latest phase, you might even say, of a 500-year war between the Western settlers and the native inhabitants of the lands which they have been seeking to conquer.

When Hubert Humphrey in 1968 spoke of spreading the Great Society to Asia, while millions in Asia were being displaced or killed – five million in South Vietnam alone – it was no different really than those idealists who came here to create a New World a long time ago, and in the process deceived, manipulated, killed, and subjugated native tribal communities.

Even our most progressive leaders, supposedly progressive leaders, ever since have combined this strange idealism with genocide. Lincoln, for instance – and he's only one example of many, many – fought and even re-enlisted – re-enlisted – in the Black Hawk War in Illinois. Very few people know that.

The Indians lived in a total culture, in harmony with the universe, close to their ancestors. They considered, typically, the earth as their mother, and the sun as their father. The land and the water belonged to everyone: an attitude far removed from that of the invaders. The attitude of the invaders was that man is pitted against nature, land is divided into private property, competition rules the relationships between people.

Racism is a constant factor in the relations with the Indians, and the relations with the Vietnamese. The Indians were considered savages, just as the Vietnamese are considered dinks, VC, or Vietcong – a word developed by the American Psychological War Department. It's a derogatory word. Sioux and Iroquois were both words that were invented by the French, and which translate into something like enemy, and were then applied to the tribes that were opposed, fought, and subjugated.

The massacres a hundred years ago at Sand Creek or at Wounded Knee, which we know so little about, are no different than those which we have learned so much about in Vietnam, like the one at My Lai. The cutting off of genitals, the cutting off of ears and displaying them as trophies did not start in Vietnam – it started in the Indian wars. The body count did not start in Vietnam either, as we're reminded each time we see a cowboy and Indian movie, and see that approximately one hundred "savages" have to be killed in each battle for five or six American bluecoats or rangers.

There's a similarity in the role that trade played. The Indian communities were forced to become dependant upon Western economy and technology, and lost self-reliance. They acquired firearms and ammunition. They acquired farm equipment. The same process goes on today in Vietnam.

The destruction of the food supply. The bison were killed on the plains for the same reason that crops are sprayed and the land is defoliated in South Vietnam – to deny the rice supply, the food supply, to the villagers there.

Forced deportation. The Cherokees, for instance, driven from their lands in Georgia by Andrew Jackson, after they did everything possible to assimilate into the American framework. And on their long trail from Georgia to Oklahoma, hundreds and thousands of them died, and their cultural life, which was based on their relationship to their land, which they farmed, and where their ancestors were buried, was destroyed.

Cultural destruction of all kinds. The brothels of Indian prostitutes outside the stockade of the wild west are paralled exactly by the shanty-towns of prostitutes outside American bases in South Vietnam.

And drugs today play the role that firewater played on the frontier. Phony negotiations and talk of peace. The United States negotiated hundreds of treaties with the Indians, which were never implemented. Just as throughout the history of the Vietnam war, the United States has promised peace, but has insisted on terms which amount to subjugation and surrender of its opponents.

All sides of the Vietnam war are conscious of this, and are unconscious, even, in their language, and in their practices, conscious and unconscious both of the parallels, the analogies between now and the founding wars against the Indians.

One Vietnamese political leader, for example, quoted recently in the Boston *Globe*, said , "You cannot defeat the other side militarily unless you devote the next 30 or 40 years to it. You can win if you keep fighting for a generation. You simply exterminate all the Vietnamese, the way you killed the Indians, and there will be no more of us."

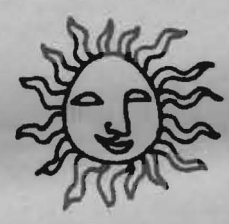
The classic novel of the Vietnam war, *The Quiet American,* features a hero by the name of Alden Pile, who apparently is in reality CIA general, counter-insurgency expert Lansdale. He's always reading novels about the winning of the west, as he prepared for his coming test with the Chinese Communists.

In words, names, language, the analogy with the Indians is ever present in Vietnam. We have gunships and helicopters that are named Cheyenne, Mohawk, Chinook, Iroquois, Thunderchief. The bombing of North Vietnam was called Operation Rolling Thunder. Vietcong territory is called Injun country. Man in their helicopters are said to be riding shotgun. ARVN soldiers in charge of village security are called Kit Carson's scouts.

Maxwell Taylor, in 1966, before the Fulbright Committee, talking about a way to create security in the villages, said, "It is very hard to plant the corn outside the stockade, when the Indians are still around. We have to get the Indians farther away in many of the provinces to make good progress."

More recently, this last year, the director of the International Voluntary Service, Hugh Mancke, testifying before the Senate Subcommittee on Refugees, talking about the fact that in three months 70 thousand tribal people in South Vietnam had been relocated, talking about the fact that by 1970, according to official U.S. officials, at least one half of 1400 Montignard villages had been relocated at least once, and then Vietnamized, as by the wife of former Prime Minister Bguyen Cao Ky who moved in, purchased the land, and then began farming and lumbering.

Mancke, in his testimony before the Kennedy Committee, called this painfully reminiscent of the activities of the American pioneers with regard to the Indian tribes. He said he spoke with a Captain Farrell, an American advisor in Plaiku, who said, "The Montignards have to realize that they are expendable. They are second class citizens." The captain advocated large resettlements, followed by saturation bombings.



All of this is very hard to summarize. The best single summary that I've seen, describing the process that I'm talking about, was written by the psychologist Carl Jung, when he visited the Taos Pueblo in the 1930s in New Mexico. He had a conversation with an Indian there, which he recorded. The Indian said:

The Indian said, "Look how cruel the whites look. Their lips are thin, their noses are sharp, their faces are furrowed and distorted by folds. Their eyes have a staring expression. They're always seeking something. The whites always want something. They are always uneasy and restless. We do not know what they want. We think that they are mad. They say that they think with their heads."

Jung asked him what they, the Indians thought with. The Indian indicated his heart. And then Jung wrote down the following in his notebook:

"For the first time in my life it seemed to me someone had struck for me a picture of the real white man. This Indian had touched our vulnerable spot, had unveiled the truth to which we are blind. I felt rising within me like a shapeless mist something unknown, yet deeply familiar. And out of this mist, image upon image detached itself. First, Roman legions smashing into the cities of Gaul, and the keenly incised pictures of Julius Cæsar, Scipio Africanus and Pompey.

"I saw the Roman eagle on the North Sea, on the banks of the White Nile. Then I saw St. Augustine transmitting the Christian creed to the Britons, on the tips of Roman lances. And Charlemagne's most glorious forced conversion of the heathen. Then the pillaging and murdering bands of the crusading armies. And with a secret stab I realized the hollowness o fthat old romanticism about the Crusades.

"Then followed Columbus, Cortez, and other conquistadores, who with fire, sword, torture, and Christianity came down upon even these remote pueblos, dreaming peacefully in the sun, their father. I saw the peoples of the Pacific Islands, decimated by firewater, syphillis and scarlet fever, carried in the clothes the missionaries forced on them.

"It was enough. What we, from our point of view, called missions to the heathen has quite another face, the face of a bird of prey seeking, with cruel intentness, for a distant quarry, a face worthy of a race of pirates and highwaymen. All the eagles and other predatory creatures that adorn our coat of arms seem to me apt psychological representatives of our true nature."

(Thanks to Tom Hayden for this excerpt from his article in WIN , the magazine of peace and freedom through non-violent action, Box 547, Rifton, New York 12471. His article was excerpted from the transcript of a television program shown over channel 13, New York City, and which will appear soon in book form published by Holt, Rinehart and Winston.)

THE FRONTIER MOVES WEST: THE U.S. HAS GOT ITSELF SOME NEW INDIANS

VIENTIANE, LAOS – A hundred years ago, reservations were set up on the Prairies of the U.S. Indians were herded there under the promise that the government would care for them "as long as the sun shines." Any Indians found off the reservation were shot on sight. The reservations at that time were like concentration camps. Starvation, disease, official corruption were rampant.

It seems like the United States has found some new Indians.

Almost a million refuges (approximately one-third of the country's entire population) are living in a dusty, arid area less than 30 miles from Vientiane, administrative capitol of the Royal Laotian Government. Many live in cardboard shacks.

These refugees were evacuated from their homes more than a year and a half ago by Royal Lao soldiers, under the aegis of the U.S., and were promised farmland and food until the first crop would be harvested. In addition, they were told, their Pathey Lao-issued money would be exchanged for Government Kips when they got to their new homes. Why then, many ask, will there be no first crop, and why is there no suitable farmland? Why are they still trying, unsuccessfully, to exchange their Pathet Lao money for Kips?

According to Jack Williamson, Deputy Director of Refugee Relief for USAID, the displaced civilian population of Laos has a slanted view of what has happened to it.

"A lot of them feel they are being picked on," Williamson said, sitting in his office at the main USAID compound in Vientiane.

Refugee Relief is but one of many offices inside the USAID compound – a walled, fortress-like installation which contains a swimming pool, a plush club and bar, a movie theater, and a supermarket.

"They feel that they are the only ones being pushed around," Williamson said. "They don't see the whole picture or understand the picture throughout Southeast Asia."

On the whole, though, U.S. officials are reluctant to discuss the refugee problem. Some refuse to admit that such a problem exists. A common complaint of the refugees is that they were bombed out of their villages, but such claims are false, according to U.S. Ambassador G. McMurtrie Godley.

"I approve every bomb strike myself," said Ambassador Godley, a large jovial-looking man. "And I certainly don't condone the bombing of villages."

(Thanks to Thom Marlowe, Pacific News Service/Liberation News Service, October 30, 1971.)

THE LONELY DEATH OF CHARLIE WENJACK

Charlie was 12. He was an Indian. He died as the white world's rules had forced him to live — cut off from his people.

Charlie Wenjack would have been 13 years old on January 19, 1967, and it's possible that during his short and disturbed life someone may have taken a snapshot of him — one of those laughing, open-faced, blurred little pictures one so often sees of children. But if a snap was taken, nobody knows where it is now.

There are five police pictures of Charlie, though. They are large 8-by-10 prints, grey and underexposed, showing the thin, crumpled little body of a 12-year-old boy with a sharp-featured face. He is lying on his back and his thin cotton clothing is obviously soaked. His feet, encased in ankle-high leather boots, are oddly turned inward. In one of the photographs, an Ontario Provincial Police sergeant is pointing down at Charlie's body, where it lies beside the Canadian National Railway track.

It is the exact spot where on the night of October 22, Charlie collapsed and died from exposure and hunger . . . just four-and-a-half feet from the trains that carry the white world by in warm and wellfed comfort. When they found Charlie he didn't have any identification. All they got out of his pockets was a little glass jar with a screw top. Inside were half a dozen wooden matches. They were all dry. And that's all he had.

Charlie Wenjack was an Ojibway Indian attending Cecelia Jeffrey Indian Residential School in Kenora, Ontario. He became lonely and ran away. He died trying to walk 400 miles home to his father, who lives and works on an isolated reservation in northern Ontario.

It is unlikely that Charlie ever understood why he had to go to school and why it had to be such a long way from home. It is even doubtful if his father really understood, either.

It's not so unusual that Indian children run away from the residential schools they are sent to. They do it all the time, and they lose their toes and their fingers to frostbite. Sometimes they lose a leg or an arm trying to climb aboard freight trains. Occasionally, one of them dies. And perhaps because they are Indians, no one seems to care very much. So this, then, is the story of how a little boy met a terrible and lonely death, of a handful of people who became involved, and of a town that hardly noticed.

Even before Charlie ran away he was already running hard just to keep pace with the bewildering white world he had suddenly been thrust into. He didn't start school until he was nine. The village he came from, Ogoki Post on the Martin Falls reservation, didn't have a day school. Charlie arrived at the Cecelia Jeffrey School, which is run by the Presbyterian Church and paid for by the federal Canadian government, in the fall of 1963. Some 150 Indian children live at the school, but are integrated into the local school system. Consequently, Cecelia Jeffrey is, for ten months of the year, really nothing more than an enormous dormitory.

And Charlie, who understood hardly any English, spent the first two years in grade one. He spent last year in what is called a junior opportunity class. That means he was a slow learner and had to be given special instruction in English and arithmetic. This fall he wasn't quite good enough to go back into the grade system, so he was placed in what is called a senior opportunity class.

Charlie wasn't a strong boy. In fact, he was thin and sickly. He carried an enormous, livid scar that ran in a loop from high on his right chest down and up over his back. It meant that in early childhood his chest had been opened. Nobody knows exactly when.

"Indian children's early medical records are practically impossible to track down," explains Kenora's public health doctor, P.F. Playfair. The postmortem that was later performed on Charlie by Dr. Peter Pan, of Kenora, showed that his lungs were infected at the time of his death.

On the afternoon of Sunday, October 16, when Charlie had only another week to live, he was playing on the Cecelia Jeffrey grounds with his two friends, Ralph and Jackie MacDonald. Ralph, 13, was always running away — three times since school had started last fall. Jackie, only 11, often played hooky. In the three years he had been at the school, Charlie had never run away. He had played hooky for one afternoon a week earlier, and for that he had been spanked by the principal, Colin Wasacase.

Walk on, little Charlie,
Walk on through the snow,
Movin' down the railway line,
Tryin' to make it home,
And he's made it forty miles,
Six hundred left to go.
It's a long, old lonesome journey,
Shufflin' through the snow.

Lonely as a single star
In the skies above,
His father in a mining camp,
His mother in the ground,
And he's lookin' for his dad,
And he's lookin' out for love,
Just a lost little boy by the railroad track
Moving homeward bound.

He's a-gettin' mighty hungry,
It's been a time since last he's ate,
And as the night grows colder,
He wonders of his fate,
For his legs are wracked with pain
As he staggers through the night,
As he sees through his troubled eyes,
His hands are turning white.

Is that the Great Windigo,
Come to look upon my face?
And are the stars exploding
Down the misty aisle of space,
And who's that coming down the track,
Walking up to me,
Her arms outstretched and waiting,
Waiting just for me?

Little Charlie Wenjack
Shufflin' through the snow,
Movin' down the railway line,
Tryin' to make it home,
And he's made it forty miles,
Six hundred left to go.
It's a long, old lonesome journey,
Shufflin' through the snow.

(Words and music by Willie Dunn, from the new LP stereo-album produced by White Roots of Peace, WILLIE DUNN. Available June 1 from White Roots of Peace, Mohawk Nation at Akwesasne, via Rooseveltown, N.Y. 13683 for $5.)

Slipping away was simple. The school, a bleak institutional building, stands on a few acres on the northeast outskirts of Kenora. For the 75 girls and 75 boys there are only six supervisors. At that time, the staff were all new and still trying to match names to faces. (That same day nine other children ran away. All were caught within 24 hours.)

The Secret Trail

As soon as they were clear of the school, the three boys hit hit that strange running walk with which young boys can cover 10 miles in an hour. They circled Kenora airfield and struck out north through the bush over a "secret trail" children at the school like to use. The boys were heading for Redditt, a desolate railroad stop on the CNR line, 20 miles north of Kenora, and 30 miles east of the Manitoba border. Because Charlie wasn't as strong as the others, they had to wait often while he rested and regained his strength. It was on the last part of this walk, probably by the tracks, that Charlie picked up a CNR schedule with a route map on it. In the following days of loneliness that map was to become the focus of his longings to get back to his father. But in reality, the map would be never more than a symbol, because Charlie didn't know enough English to read it.

It was late at night when the three boys got to Redditt: it had taken them more than eight hours. They went to the house of a white man the MacDonald brothers knew as "Mister Benson." Benson took the exhausted boys in, gave them something to eat, and let them sleep that night on the floor.

Early the next morning the boys walked another half-mile to the cabin of Charles Kelly. The MacDonald boys are orphans — their parents were killed in a train accident two years ago. Kelly is their uncle and favorite relative.

Nobody told Charlie to go. Nobody told him to stay either. But as the days passed, Charlie got the message. The Kellys survive on a marginal income from welfare and trapping.

"He was always looking at this map," said Mrs. Kelly. "And you couldn't get nothing out of him. I never seen a kid before who was so quiet like that."

All Charlie had was a cotton windbreaker. And during the next 36 hours that Charlie walked, there were snow squalls and freezing rain. The temperature was between 20 and 30 degrees. It is not hard to imagine the hopelessness of his thoughts. He must have stumbled along the tracks at a painfully slow pace — in the end he had covered only a little more than 12 miles. He probably spent hours, huddled behind rocks to escape the wind, gazing at the railroad tracks. Somewhere along the track he lost his map or threw it away. Charlie must have fallen several times, because bruises were found later on his shins, forehead, and over his left eye. And then at some point on Saturday night, Charlie fell backward in a faint and never got up again. That's the position they found him in.

Charlie Wenjack finally did go home — the Indian Affairs Department saw to that. They put him in a coffin and took him back to Redditt and put him on the train with his three little sisters, who were also at the Cecelia Jeffrey School. Colin Wasacase, the principal, went along with them too. Wasacase, in his early 30s, is a Cree from Broadview, Saskatchewan. He knows what Indian residential schools are all about. He has lived in them since he was a child, and taught in them. He was at one such school at the age of six when he broke his left arm. The arm turned gangrenous and was amputated.

Charlie's father, grief-stricken, was bewildered and angry as well. In his 50s, he is known as a good man who doesn't drink and provides well for his family. He buried Charlie, his only son, in the tiny cemetery on the north shore of the Albany River. He has decided not to send his daughters to school but to keep them at home. Wasacase understands that too. His own parents kept him out of school for two years because another boy in the family died much the same way Charlie died.

There's not much else to say about Charlie Wenjack, except that on November 17 an inquest was held in the Kenora's Magistrate's Court. Most of the people who have been mentioned in this story were there. The coroner, Dr. R.G. Davidson, a thin-lipped and testy man, mumbled his own evidence when he read the pathologists report, then kept telling the boys who ran away with Charlie to speak up when answering the crown attorney's questions.

When Eddie Cameron, Charlie's best friend, entered the witness box, Davidson unnerved Eddie with warnings about telling the truth and swearing on the Bible. "If you swear on that book to tell the truth and you tell lies, you will be punished." Which seemed unnecessary because, as Crown Attorney E.C. Burton pointed out, a juvenile doesn't have to be sworn in at an inquest. Eddie later broke down on the stand and had to be excused.

Davidson let Burton deal with the boys after that. Burton was gentle enough, but the boys were withdrawn and for the most part monosyllabic in their answers.

"Why did Charlie run away?"

Silence.

"Do you think it was because he wanted to see his parents?"

"Yeah."

"Do you like the school?"

"No."

"Would you rather be in the bush?"

"Yeah."

Before the boys were questioned, the constable in charge of the investigation, Gerald Lucas, had given the jury a matter-of-fact account of finding Charlie's body. In telling it simply, he had underlined the stark grimness of Charlie's death. But it was now, through the stumbling testimony of the boys, and in the bewildered silences behind those soft one-word answers, the full horror began to come out. No, they didn't understand why they had to be at the school. No they didn't understand why they couldn't be with their relatives. Yes, they were lonesome. Would they run away again. Silence. The jury was obviously moved.

When Eddie Cameron began to cry on the stand, the jury foreman, J.R. Robinson, said later, "I wanted to go and put my arms around that little boy and hold him, and tell him not to cry."

There were no Indians on the jury. There were two housewives, a railroad worker, a service-station operator, and Robinson, who is a teacher at the Beaverbrae School in Kenora. In their own way, they tried to do their duty. After spending more than two hours deliberating, they produced a written verdict and recommendations that covered one, long, closely written page of the official form.

The jury found that "the Indian education system causes tremendous emotional and adjustment problems." They suggested that the school be staffed adequately so that the children could develop personal relationships with the staff, and that more effort be given to boarding children in private homes.

But the most poignant suggestion was the one that reflected their own bewilderment: "A study be made of the present Indian education and philosophy. Is it right?"

(This is a condensation of an article by Ian Adams which appeared in Maclean's Magazine in February, 1967. We are grateful to him and to the magazine for causing Charlie to be remembered.)

Indians ready to ask James Bay injunction

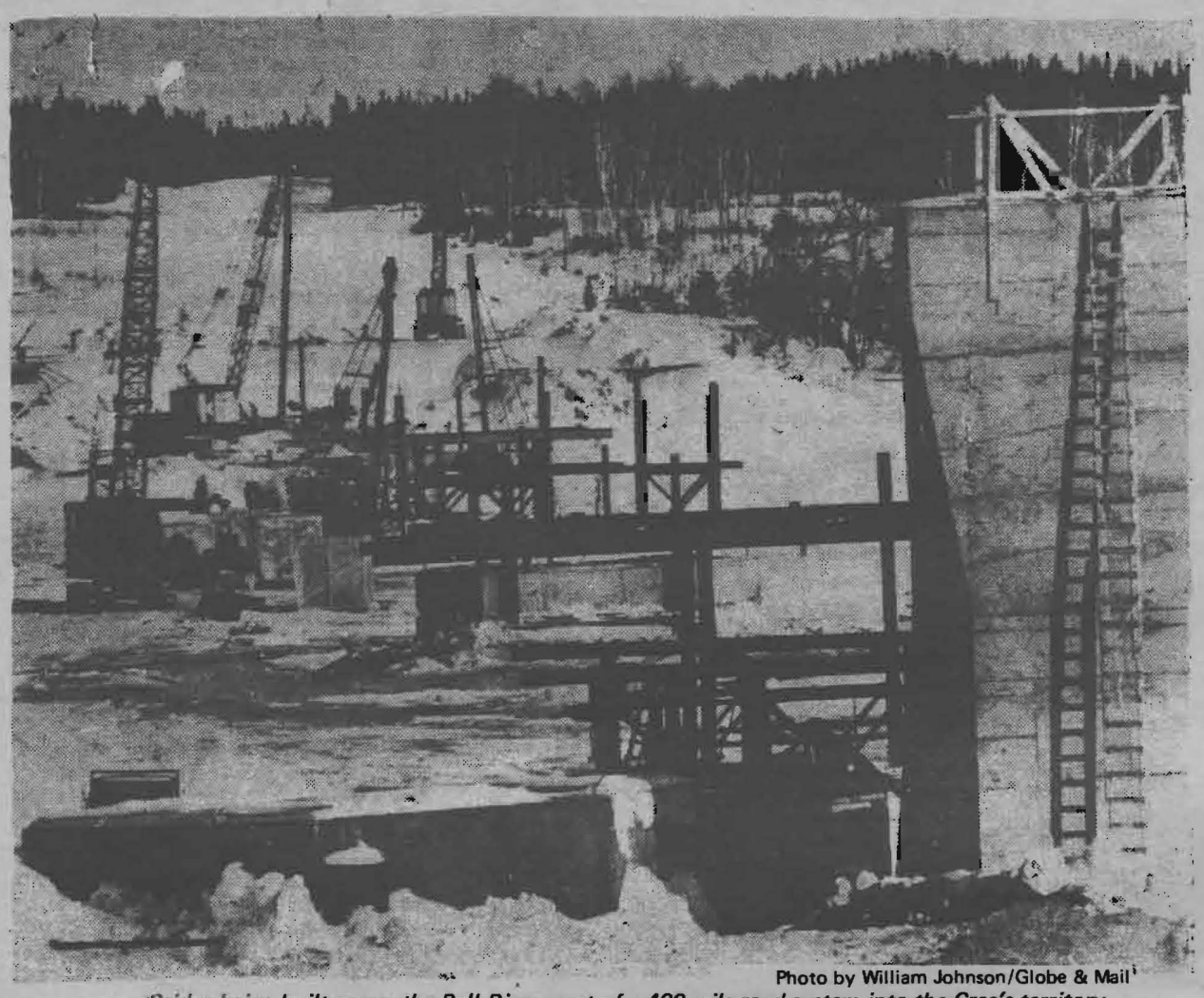


Photo by William Johnson/Globe & Mail

Bridge being built across the Bell River, part of a 400-mile road system into the Cree's territory.

Montreal, Quebec – The Association of Quebec Indians is on the verge of seeking an injunction to halt the mammoth James Bay Project, the association president said here March 6th. The case for the injunction has already been drawn up by association lawyers, and has been approved by a gathering of chiefs of Indian settlements in the James Bay area.

The injunction will be sought on grounds that the James Bay Development Corporation has no right to proceed with the project until Quebec establishes a clear title to the land involved.

Throughout all this, the Canadian Government is supposed to act as trustee of both Cree land and Canadian honor. But all that has happened is a statement from Indian Affairs Minister Jean Chretien that he told Quebec Premier Robert Bourassa that "the sooner the better" he settled the land question. Chretien also said talks were now under way between Quebec and the Indians, an optimism that quickly was denied by the Indians.

Bulldozers have already moved into the area to start road construction. Nearly $60 million worth of contracts have already been awarded, mainly for the carving out of road access to the site of the $6 billion hydroelectric project.

There is a big difference of opinion between many of the Crees and their Indian activist friends, and the Quebec Indian Association. They charge that Andy Delisle, Association president, has been dragging its feet on obtaining an injunction, and is merely trying to collect a large cash settlement through which it can set up its own corporation, training projects, development plans, etc. The activists and the Crees with them want the project stopped entirely, for it is on their land that it will be build – and they have the support of many scientists, and economists.

In order to induce the association to be more patient than the Crees are demanding, the Provincial government has announced a "sign of good faith" by agreeing to exempt the province's Indians from the eight-per-cent sales tax.

James Laxer, a New Democratic Party Leader, warns that the project will reduce Quebec to the role of "supplier of electricity" to the State of New York. "It will create thousands of temporary jobs in the construction industry, but in the long term, it will *mean* the loss of tens of thousands of permanent jobs in the manufacturing industry by making New York companies even more competitive vis-a-vis Quebec industries," Laxer said.

A New York firm, Ebasco Ltd., is studying the economics of possible stages of development. It expects that 1972 and 1973 work will be concentrated on the building of roads, airports, and construction camps. Work on power stations, dikes and dams will start in 1974.

Fred Ernst, vice-president of the James Bay Development Corporation, recently told the Corporation of Forest Engineers how "fair" they would be to the Indians: "If the technical and economic studies show social problems could be created in certain cases, we will take it into account, having decided not to injure their real interests, but on the contrary, to offer them like other Quebecers, the opportunity of choice and determination of their personal future," he said.

American corporate interests are eager to become involved in the James Bay plan. David Rockefeller, chairman of the board of New York's Chase-Manhattan Bank has had several meetings with Bourassa – he has been a guest of both David and Nelson Rockefeller, governor of New York State.

"Many bankers want to discuss James Bay," Bourassa says. "I don't call them – they call me. For once we are in a sellers' market."

Matagami, Quebec is the jumping off point for the current boom. As many as twenty bush planes taxi on the river at one time, waiting for take off. Pilots and truck drivers are working over 100 hours a week carting in bulldozers, personnel, supplies. Paychecks can go as high as $600 a week. Needless to say, the changes to the dozen or so Cree families living on the banks of the Bell River at Matagami come more in the form of turbulence than prosperity. So many white people are coming into the town to work that even the jail, with only two cells, has had 60 people check in on a single evening for a night's sleep.

The hunger for electrical power that seems to obsess Western Man may soon lead to the destruction of the West shores of James Bay as well. The Ontario government announced in its speech from the throne on February 29 that it planned to develop huge lignite deposits in the northeastern part of the province. Lignite is a form of intermediate fuel between peat and bituminous coal. A huge one-million killowatt electric generating plant would be built in the area to burn the coal.

(Information on this page is from articles by Brian McKenna and Boyce Richardson of the Montreal Star, the Canadian Press, Mary Janigan and David Magil of the Montreal Gazette, and John Picton and William Johnson in the Globe and Mail.)

Rupert House, Quebec – Hundreds of copies of the Cree language version of the report on ecological consequences of the James Bay project were set afire here in late February.

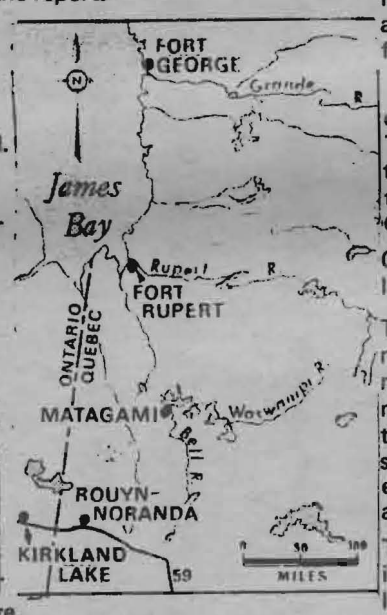
The action was taken by Indians who complained Cree syllabics in the report are unintelligible. They also felt key sections were left out in the translation from French and English versions of the report.

Annie Diamond, the chief's sister, read the report aloud at a meeting, but no one could understand what she said. [Cree is written phonetically.] She read a few paragraphs when her brother shouted, "We can't understand this thing. What are we going to do about this?"

"They belong in the fire," a man in the audience said. Suddenly the air was thick with flying copies. People started to stuff copies in the stove, and then young people scooped them off the floor, carried them outside, and started a huge bonfire.

It may turn out to be a symbolic act of great significance. But even if the Indians did read what the government had in mind, it might not help them. Premier Bourassa has announced that the national assembly committee on natural resources will soon begin hearings on the project. The hearings will be closed to "the public", however, and thus far, the native peoples have not been invited.

(Thanks to the Montreal Star Quebec Bureau for this info.)



Montreal, Quebec – Hundreds of Indians, joined by Eskimo brothers and sisters, demonstrated in front of Hydro-Quebec's headquarters here March 25 to protest against the Quebec Government plans to develop the hyrdo-electric potential of the James Bay area.

Organizer Gordon Polson of Val d'Or said the demonstration represented the united effort of 11 tribes and nations to protect Indian land. The march was coordinated by an Indian-Eskimo-Metis youth organization founded in early March at Levis.

On March 9th, a delegation of Trent University students carrying a petition with over 1,000 signatures of Trent students, went to Parliament Hill to picket and to urge Minister of Indian Affairs Jean Chretien to protect the Cree interests. One sign read: "How Long Can 6,000 Indians Tread Water?"

One of the organizers was Steve Paskagumskum, who lives at Fort George.

The idea for a demonstration grew out of an earlier meeting of about 100 young Quebec Indians and Eskimos at Levis. They called their new organization Inut, meaning simply "man". Art Manuel, president of Alberta Native Youth, urged in his speech that the Indians be self-reliant. He said Indians have to stop accepting government money to finance their political organizations and pay their own way.

The movement will be divided into eight "cells" working throughout the province. The group is not drawing lines according to government definitions as to who is an Indian, and there is no age limit.

The protesters received support from members of the Milwaukee chapter of the American Indian Movement (AIM), which indicated it would be soon starting chapters in Canada.

JAMES BAY . . . A 'NAKED POWER PLAY'

James Bay is a naked power play, literally and figuratively. . .On January 18, Pierre Nadeau, president of the James Bay Development Corporation, stated that the "inhabitants of the area will be the first to benefit from its development." Here is the classical western technocratic assumption made over and over again by the benign white fathers of development that our "progress" and our values are sanctified by history, not open to question or doubt and we have the divine right of developers to confer these on native peoples whether they like or want it or not.

The fact that (the Indians) have united against the project, which they feel will lead to the "extermination of Indians in the areas" throws the lie directly into the teeth of Pierre Nadeau. The fact that Quebec may not have the legal rights to exploit the James Bay area has been ignored.

The Indians were not consulted prior to the passage of the James Bay Bill on July 14, 1971. By their own statements, they do not want compensation or repatriation. They want their land and their culture.

The public must not be lulled into apathy by the report of an ecological survey of the James Bay region. To return to Pierre Nadeau's speech of January 18, he candidly admitted that the project would not be preceded by an adequate ecological assessment but "would provide a huge living laboratory for the scientific study of ecological subjects." This little experiment involves the radical alteration of the ecology of one-fifth the land area of Quebec.

"This little experiment involves the radical alteration of the ecology of one-fifth of the land area of Quebec."

(This is an excerpt of a statement made by F.H. Knelman, professor of humanities of science at Sir George Williams University, and published in the Montreal Star February 5, 1972.

Annie Neeposh, age at least 85 . . . The women have a strong voice in planning for the future.

Boyce Richardson, associate editor of the Montreal Star, recently spent a number of days in the James Bay area, meeting with the Cree people. The excerpts and photos printed here are from a special series done on the topic in the Star.

James Bay project a scar on natives' style of life

Indians turn deaf ear as big business beckons

Mistassini, Quebec — Phillip Schecapio and Jimmy Mianscum are not among those who believe that the advance of the white man's technology into the north will make the Indians rich, creative, and contented.

They've lived through it once, and they know. Jimmy Mianscum had the trapping and hunting ground where Chibougamau now stands. And Philip Schecapio was hunting ten miles from Mistassini six or seven years ago when they started to build the Ikon copper mine right on his trapline.

The first thing that happened was that they drove a road through his trapping ground. They didn't ask permission.

Then they started to explore for metals. They didn't ask permission.

Then one day they came along and just started to build their mine. They didn't ask permission.

The main fishing place was at the rapids. They turned them around to run in the opposite direction so the mine could have water. Most of the beaver were living around those rapids. Of course, they didn't ask permission.

Then they started explosions. The moose took off, and so did the other animals. They never came back. Now the place is no good for fishing, because the water is bad.

"In the fall, we would make a camp. Go fishing in those rapids. There used to be pike and walleye. Now there is only white fish. We find the fish dead from time to time. The fish is no good because of the water. The places where the otter played have been wrecked. The ptarmigan — sometimes we would get 40 in one day. We got rabbits. I used to go over there to hunt for ducks. Now when I go I am told I am not allowed in that area because they are blasting on the surface."

For handing over his land for this sort of improving work, Phillip Schecapio has never had a penny of compensation from the government, or the mining company, or anyone else.

And now if the James Bay project goes through, the house he lives in will be flooded, he says. (Mind you, no one asked his permission, or even notified him it is likely to happen.)

"I do not like the flooding. I am thinking about the animals, and the future of living off the land, which is the only way we can live."

It is against this background that the James Bay project is seen by the Indians.

I flew into the bush to meet two of the best trappers in the Mistassini Indian Band, but I missed them — they were out on their snowshoes, tending their traps.

The women and children were there, however,. And we spent some hours sitting on the spruce-bough floor of the deliciously-scented tent, watching the beaver turn as it hung roasting beside the tin stove, savoring its delicious aroma.

Clearly I was not in the presence of primitive people, but of people with remarkable skills and resourcefulness, and with the strength to continue a way of life that is totally alien in all of its assumptions to those of the dominant society. That, perhaps, is the most impressive thing — they have a coherent view of life which nothing has been able to undermine.

Almost everything is hand-made. The hunters go into the bush in the fall with their families to prepare their camp. They split the logs and choose the boughs from which they will make their house. The walls are tight-packed and insulated with moss; boughs are bent over to support the canvas roof. The stove is made from a can, the chimney is shaped from a piece of tin. The wood for the fire is gathered, sawed and stacked.

Inside the tent, the meat that had been killed by the hunter hung from the roof-poles: nothing is wasted. Every part of the animal is used.

In the camp, mosses had been gathered and dried, and the babies wrapped firmly in a moss diaper — excellent, their mothers said, for the prevention of diaper rash.

The women have always played a major role in the hunting life, and these communities are full of remarkable old women, deeply experienced in life's trials, highly skilled in a range of tasks that have long since been discarded in the city.

And on the trapline, the children are learning the art of survival — the only arts that mattered once — from their father. The children begin this education when they are only four or five. They are taken to the traps and shown how to set them, how to look for rabbit trails, to spot the places where the animals can be caught.

By the time they are 15, depending on their aptitudes, they probably know how to do everything, although they need another five years of experience before they are considered full-fledged trappers.

In all their answers to questions about the land, they began by referring to the animals. This was true of young men who no longer trap, as of the old men who have always lived with the animals. The land has always provided for them because of their relationship with the animals. The animals depend on the land to sustain them, and anything which happens to the land that endangers the animals endangers the Indians.

The key question, therefore, when they think of the proposed James Bay development, is the effect it will have on the animals. Most of the Crees hunt close to the shores of lakes and rivers. Since the land is to be flooded, the animals will be put into jeopardy, and so will the Indians.

Because of the continued strength of trapping and hunting in the area, the communities as a whole still appear to have these attitudes at the centre of their outlook. This is the surprising thing in talks with the Indians: the James Bay corporation can be seen only as a threat by everybody, never as an opportunity, because it will endanger the animals.

In a society which is rapidly becoming aware of the complex relationships between various elements of an ecosystem, a group of people who begin their responses invariably by saying, "We must think about the animals," must surely be producing not a backward view of the modern world, but a very advanced one which can command plenty of scientific support.

From one end of the area to the other, I heard the same refrain from the Indians, that money will not last. It is impermanent. It disappears. But the land will always be there. If you destroy the land, you destroy the Indian.

The experts in the south may be knocking themselves out to discover what effects the project will have on the Indians, but the Indians themselves seem to have no doubts. Whoever the project is meant for, it is not for them. Whoever will benefit from the development of the area, it will not be them. Whoever will profit from the development of a city at Fort George, it will not be them.

For to the white man, who is making the decisions, to prosper means to make money. And the Indians genuinely do not seem to care about it. The things which mean something to them — the animals, nature, the rivers, clean water and air — are the things that the white man is preparing to sell for money.

William Matoush, trapper . . . "We have to think of our grandchildren."

"You see, when we don't kill so many beaver as we could, it is like putting something away in the bank. The beaver are our savings. Now if the white man is going to come and flood the land, he is wiping out our savings.

"We talk about it among ourselves. We cannot stop it. We are getting old. But we have to think of our grandchildren, and look to them to see what they can do about it.

"The white man can learn a lot from Indians, mainly about nature. White men are going to come and flood the land. That's teaching the Indians how to flood land and build dams. But when it comes to nature, we can tell them what to think about nature. We were raised with nature. We were born with it. We have got to look after it. Not to destroy it. It's like the mother, for us."

— William Matoush, trapper

— Bill Cunningham/*Province*
Clarence Dennis addressing Fred Quilt Committee rally

PERSISTENT INDIAN PROTESTS DIG OUT NEW FACTS IN FRED QUILT DEATH

Vancouver, British Columbia — Attorney-general Leslie Peterson has moved to have an inquest reopened into the death of a Chilcotin man, Fred Quilt, who before he died last November said he had been jumped on by a Royal Canadian Mounted Police constable.

An inquest held in January attached "no blame" in the death of the 55-year-old man, although the jury was told by Quilt's wife that the RCMP was involved in her husband's death, and by a nurse who said Quilt told her the same thing before he died November 30.

The Attorney-General said a department investigation found that the jury foreman at the inquest was an auxilliary member of the RCMP, and that another juror lived in the same house as two members of the RCMP detachment in Williams Lake.

The "Fred Quilt Committee" has been putting heavy pressure on the government for a new inquest.

On April 22nd, the committee made a seven-mile march from the Indian Centre through the downtown to the RCMP detachment here. Once at the building, committee chairman Clarence Dennis, his wife Angie and Mrs. Yvonne House were invited inside to meet with Inspectors James MacAuley and Daniel Webster.

Mrs. House said following the meeting that MacAuley had answered claims of unfair treatment of Indians with the statement, "RCMP officers are taught to be impartial to people's ethnic origins."

A total of five press photographers were firmly ushered off the RCMP building property.

"Then the RCMP sent plainclothes photographers of their own into the crowd to get pictures of both demonstraters and reporters," David Looy, a CBC photographer said.

The committee charges that all investigations have completely ignored evidence uncovered by the committee, and they say that they will hold their own inquest and call for the impeachment of Attorney-General Leslie Peterson of British Columbia unless he takes action for an impartial hearing.

"We're tired of going on the assumption that there is no brutality in British Columbia," Dennis said. "And we are tired of assuming we have to bring up documented evidence in every case."

When Indian Affairs Minister Jean Chretien appeared on a CBC program in Vancouver, the Fred Quilt Committee stormed the studios, but none of the action was seen on the taped version of the show as broadcast.

Before the taping session, Chretien was confronted outside the studio by committee leaders Norman LaRue and Mrs. Angie Dennis. He said he was not aware of all the details of the case, and said he would rather not discuss it. "The administration of justice in B.C. is not my responsibility," he said.

"How about an RCMP murder?" one of the pickets shouted.

"The RCMP is a federal responsibility, but not my responsibility," the minister replied.

(Thanks to Ken Romain, Toronto Globe & Mail *reporter, and to the Vancouver* Sun *for this information.*

NO MUNICIPALITY FOR CAPE MUDGE

Cape Mudge, British Columbia — The ultimate in assimilation, an Indian band becoming a municipality, was defeated narrowly in the first vote of its kind. Of 101 eligible voters, 91 turned out. 65 voted in favor, 26 against — but regulations required that 75% of the voters be in favor of the move.

The defeat shocked government officials and some Indian leaders who had negotiated for years to work out an agreement. Municipal Affairs Minister said he would recommend to the legislature that future votes on incorporation of Indian communities require only 60% approval.

The 75% mark was set by the federal Indian Affairs Department to forestall any future misgivings about municipal status. "We thought it was a good idea," said Campbell, "but in retrospect I think it's unrealistic, especially when you're breaking new ground and the whole concept is new to the people."

Campbell said he thought the band should put the question to its members again within a year.

Terms of the proposal, which took eight years to iron out, would include the guarantee that funds, services, and programs currently available to the band would be continued, at least on an equivalent basis. The Indians would be taxed, although at the present time, none would have to pay as provincial homeowner grants would have exceeded the assessment of their small homes in the villages.

Chief Lawrence Lewis, who had been instrumental in the negotiations, said he would resign.

"I was confident from talking to my people that the vote would go through with at least an 85% majority. Somewhere along the line I feel that I've lost contact with them somehow; somewhere I've gone astray," the 45-year-old chief said.

(Thanks to the Vancouver Sun for information.)

CHIEF CHARGES HARASSMENT BY GANG MAY LEAD TO RACIAL CONFLICT

Duncan, British Columbia — Chief Dennis Alphonse of the Cowichan Band fears that harassment of his people by a group of young whites may result in a racial war.

Alphonse says three recent incidents of fighting outside hotel premises were "instigated by white fellows. Indians against whites is a bad thing." Members of his band are "getting picked on", Alphonse said. Friends and relatives are "getting sore" and threatening to "get even". He asks RCMP officers to clamp down on offenders "before the brawls begin".

He said the most recent incident was in late January, when he saw a carload of white youths harassing two young Indian couples.

"When the Indians threatened to call the police, the youths told them they didn't care because they were Indians and the police wouldn't do anything about it anyway," Alphonse said.

(Thanks to Donna Clements of the Victoria Times for Jan 28)

INDIANS CLAIM GOVERNMENT BETRAYAL IN NATIONAL PARK DEVELOPMENT

Port Alberni, British Columbia — The West Coast District Council of Indian Bands has rejected a $63,000 report paid for by the Canadian Indian Affairs Department into values of Indian lands inside Pacific Rim National Park.

George Watts, chairman of the council, said that the report, released in late February, was released even before the Indians saw it. "They played another trick on us," he said. Watts is manager of the Sheshaht Indian Band.

The report, prepared by the Vancouver consultant firm of C.D. Schultz and Co., Ltd., proposes a number of solutions to the problems posed by 21 Indian reserves being with in land declared as the 400-square-mile national park on the southwest coast of Vancouver Island.

The park was created in 1969 by the same department of the government that is responsible for Indian Affairs. Indians protested at the time that the park would force them from their homelands. The government responded by commissioning the report, which the Indian bands believed was for their own use.

Watts said the Indians were expecting a factual, confidential report which would help them negotiate with the federal and provincial governments over the still-to-be settled boundaries of the third phase of the park.

"We totally reject the report because we can't go to the negotiating table when the other side knows exactly what our position will be," he said.

R.E. Breadon, project manager with the consulting firm, said the rejection was unfortunate.

"I also wondered if the Indian Affairs Branch was doing the proper thing distributiing the report, but they sent us a letter asking for 50 copies, so we just followed instructions," Breadon said.

(Thanks to the Vancouver Sun for this information.)

— Canadian Press photo
Anglican elder greets Nishga elder in Aiyansh meetings

NISHGAS FAN SPARKS OF COUNCIL FIRE TO BRING THEIR NATION TO STRENGTH

Nishga Nation, British Columbia — Frank Calder, a member of the British Columbia legislature, and president of the Nishga Tribal Council, was named "Chief of Chiefs" in early March during a ceremony that has not been performed since it was outlawed in 1911.

Although the Indian Act was changed in 1952 to permit such ceremonies, it has only been recently that there has been a revitalization of the culture. The council is working toward a bilingual, bicultural curriculum for Nishga children of the Nass Valley.

"Since our claim to 4,600 square miles of territory (the Nishga hunting grounds) in the Nass Valley is now in the hands of the Supreme Court of Canada, we are placing our emphasis, turning all our energies, to the preservation of our language and culture," Calder said. Over 500 participants attended from the Nishga villages of Aiyansh, Greenville, Kincolith, and Canyon City.

One of the moving forces in re-establishing the Nishga culture are representatives of the people who in another day and age almost killed it. The Anglican Church's Bishop of Caledonia, the Right Rev. D.W. Hambridge, has worked for the last two years to strengthen the culture that was outlawed and uprooted by early missionaries. The native people, makers of the world's finest totems, were urged to chop them down in 1916. Bishop Hambridge has encouraged the making of new totems.

He and his family have been adopted into the Raven Clan. He was assigned a clan mother who tutored him in the native culture, and advises him when he is not in tune with the sensibilities of the people. One Indian was selected by his people as a natural religious leader, and was ordained a deacon without further training. Indian dances are an integral part of diocesan synod meetings, and church vestments worn during service.

The diocese of Caledonia is 60% Indian and covers 210,000 square miles in northern British Columbia.

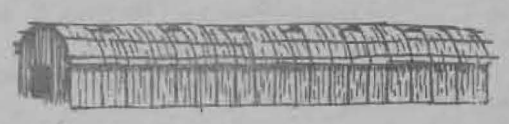
The Nishgas are anxiously awaiting the Supreme Court decision on their land claim. When the case was argued last December, Mr. Justice Bora Laskin said the question boiled down to what ownership rights the Indians had "prior to the white man arriving on Canadian shores" and how those rights were affected by the white man's arrival.

The court decision may affect land claims by non-treaty Indians in the Maritimes, Quebec, British Columbia, and parts of the Northwest Territories and the Yukon. At Akwesasne, also the people have never signed treaties with the British or Canadian governments regarding lands now in the borders of Canada, for instance.

However, the colonial argument was advanced by Douglas McKay Brown, a lawyer from the British Columbia Attorney General's office. He said that Indians occupied the land "subject to the grace and goodwill of the Crown" after the coming of the British.

(Thanks to the Canadian Press, Toronto Globe and Mail, *and to the Terrace-Kitimat, British Columbia,* Herald *for information.*

(The Greetings of the Mohawk Nation to the Nishga Nation!)



MP SAYS GOVERNMENT SIDETRACKING OLD CROW PETITION ON LAND CLAIM

Ottawa, Canada – Land claims by the Old Crow Indian Band of what Canada claims as part of the Yukon will be referred to Lloyd Barber, the University of Saskatchewan professor commissioned by Prime Minister Pierre E. Trudeau to look into native claims.

The Old Crow people are not happy with the move, as their claim is based on aboriginal rights, and the claims commissioner has had aboriginal rights excluded from his terms of reference as given to him by the government.

Erik Nielsen, a Progressive-Conservative member of parliament from the Yukon, who presented a petition to the Commons a few weeks earlier, asking for study by the House Indian Affairs Committee, said the government decision was an attempt to shuffle off the issue.

The band wants recognition of their claim to about 66,000 square miles of the territory – about one third of the Yukon. They say it has never legally been made a part of Canada.

"All the Old Crow people want is to be heard," Neilsen said. He said the government rejected the committee hearing because it knew it would be embarrassed.

(Thanks to the Canadian Press for information of March 15)

'DAMNED MOSLEMS' WORSE THAN 'STUPID INDIANS' OFFICIALS DECIDE

Ottawa, Ontario – Fred Plain, president of the Union of Ontario Indians, and Tony Belcourt, president of the Native Council of Canada, are charging that native people are the victims of a double standard in Canada.

Recently, Ontario Attorney-General Dalton Bales suspended Justice of the Peace Lorne Taylor from the bench. A transcript of a trial in Mr. Taylor's court in March quotes him as saying, "Moslems be damned." The case involved a traffic charge against a Moslem.

Both native groups had attempted to get action last Autumn when District Court Judge George Collins of Sudbury was quoted on the record as saying, ". . . just another stupid Indian of which we already have too many in this country." They were unsuccessful in obtaining any action against the judge.

(Thanks to Stanley McDowell, a reporter for the Toronto Globe and Mail.)

GOVT. NEEDS ELBOW ROOM IN NORTH, WILL RELOCATE KEEWATIN ESKIMOS

Ottawa, Canada – The Federal Cabinet has approved plans for relocating at least part of the Eskimo population of the Keewatin District, approximately 3,000 persons spread over 24,000 square miles.

A government planning paper says there is a need for more elbow room, and will execute the depopulation plan over a ten-year period. Keewatin is north of Manitoba and in the eastern part of the Northwest Territories.

The policy paper emphasized that the program "should never be interpreted as forced relocation" of the predominantly Eskimo population." However, other native peoples who have experienced relocation programs have found while it is true that they have not been forced to move, the withdrawal of facilities and pressures to move have, in fact, caused them to relocate against their wishes. *(Thanks to Canadian Press, Jan. 7 '72.)*

NON-STATUS NATIVE PEOPLE RE-ELECT TONY BELCOURT TO PRESIDENCY

Ottawa, Canada – Métis and non-status Indians at The Native Council of Canada's first annual meeting re-elected Tony E. Belcourt as president on March 24. He was vice-president of the Métis Association of Alberta before forming the national council in late 1970.

The Council is financed by the Department of the Secretary of State. Its budget for the half-million people in Canada eligible for membership is about $240,000.

Belcourt's strongest opposition was James Sinclair, president of the Métis Society of Saskatchewan, who is regarded as more militant in his approach than Belcourt.

(Thanks to Clair Balfour, Globe and Mail Reporter, and that paper for this information.)

SECRET GOVERNMENT REPORT LEAKED: SAYS INDIANS GETTING RAW DEAL

Vancouver, British Columbia – Frank Howard, a New Democratic Party member of Parliament, has released four chapters of a secret report to the federal government which says Canada's Indians are getting a raw deal on financial returns to reserve lands.

The report says that Indian bands could create their own taxing jurisdiction and collect taxes now being taken by local authorities. At the present time, non-Indians using reservation lands pay taxes to nearby townships and municipalities.

As an alternative, the report says, an Indian band could enter into a tax-sharing agreement with the present tax-levying body so that tax revenues are returned to the band after service costs are covered.

The report also says that rent for leasing Indian land is "regrettably low".

(Thanks to the Canadian Press for its April 4th dispatch quoted here.)

GARRISONS ENOUGH: EMPLOYMENT OF INDIANS BY PROVINCIAL POLICE A NO-NO

Thunder Bay, Ontario – A Northern Ontario Indian leader yesterday criticized the Ontario Human Rights Commission over a plan to hire Indians for the Ontario Provincial Police.

The commission, in conjunction with the OPP, intend to start a recruiting drive to attract more Indians to the force. But William Sault, executive director of the Armstrong Indian-Metis Association told the commission: "I think we have enough garrisons in the North."

Sault said that in his home town of Armstrong, there already are seven policemen for a population of 250, and the men haven't enough work and tend to over-react to native situations.

"You hire Indians, you'll just get bigger garrisons. What you'll eventually have is one of our brothers holding a machine gun on us."

(Thanks to the Toronto Globe and Mail for its April 28 report.)

RITZY SUBURBAN DEVELOPMENT SET FOR VANCOUVER RESERVE LANDS

West Vancouver, British Columbia – The Squamish Indian band has announced plans for a $400 million real estate development on 430 acres of reserve land at the mouth of the Capilano River in West Vancouver.

The area will be developed as a high-quality residential-commercial area to accommodate 20,000 persons in the upper-and-middle income groups.

Larry Wright, regional director of the Indian Affairs Branch, said his department is 100 per cent behind the development and that Indians across the continent would regard it as an example of what could be done.

(Thanks to the Associated Press for this March 16 dispatch)

NORTH QUEBEC TEACHERS OF ESKIMOS REVOLT TO SUPPORT PARENTS' CLAIMS

Montreal, Quebec – The teachers in schools for Eskimo children operated by the Province of Quebec are in revolt against the New Quebec School Board, which operates ten schools in the James Bay-Ungava Bay triangle.

The teachers claim that they are required to give an education that is unadapted to Eskimo life. On April 8, a general assembly of the teachers of New Quebec has been meeting at Great Whale River on Hudson Bay and has called for the resignation of the school board's administrator.

The revolt began on February 25 in Fort Chimo, on Ungava Bay. The 32 teachers of the area were holding a regularly scheduled two-day pedagogical workshop. But when the workshop was officially over, the teachers refused to return to their schools in the surrounding settlements, and instead held study sessions at Fort Chimo, demanding that the administrator, Jean Durand, come there to answer objections of the teachers and representatives of parents' committees from the various schools.

They have been in study session – in fact, on strike – since.

As an example of parental complaints, the school year lasts from September until June in the north as in the south, despite the fact that a large number of Eskimo families go on two-month hunting and fishing trips beginning in May. This meant that the Eskimo children either had to be left behind by their parents, or they missed a large part of the school year.

The Eskimo parents also demand that an Eskimo-run school board should eventually be set up, and in the short term that they be allowed to take part in decisions affecting the schools.

The board has 800 children in its schools, while about 1500 children still attend federal schools. Local communities have the choice of sending their children to either federally run or provincially-run schools. There is instruction in English only in the federal schools, while the provincial ones instruct in Eskimo for the first three years, then in French, although English is also taught.

Mr. Durand countered the charges of the Fort Chimo teachers by pointing out that the board had organized a special course in hunting and fishing, had a course in survival prepared by an experienced Eskimo, and had given Eskimos full status as teachers instead of just teaching assistants.

"You can hardly call that colonialism," he said.

(Thanks to William Johnson of the Globe and Mail for his info.)

SYSTEM FLUNKS THE TEST: 90% OF MANITOBA'S INDIAN STUDENTS DROP OUT

Winnipeg, Manitoba – Almost half of the Indian and Metis students who started high school in Winnipeg last September dropped out within six months, a high school guidance counsellor said here April 5.

The counsellor, Taras Boyanisky, said the students have been leaving school out of loneliness, boredom, lack of interest, or because they couldn't stand life in an urban setting.

He said that on a tour of northern communities three weeks ago, he met three of his former students, all unemployed, but "quite happy to remain at home. One was waiting for spring breakup when he would help his father build a fishing lodge. Another felt his attendance and grades were poor and he had little chance of making his year. The third just wanted to go home. He was fed up with city life and academic studies."

Mr. Boyanisky said he and some colleagues met counsellors from the Indian Affairs Department to discuss the dropout problem, but neither group could offer satisfactory remedies.

"When very young, they are allowed to grow, to feel their way through life, and learn by observation and curiosity. When removed from their family to a school, with authoritarian figures who tell them how to act and feel . . . is it any wonder they have difficulty adjusting?"

Verna Kirkness, education director for the Manitoba Indian Brotherhood, said that at least 90% of the Indian students drop out of school before Grade 12. That is compared to 10 per cent for the white students.

"We believe this must be because of the system, because 90 per cent of the Indian children cannot be wrong," she observed.

The Manitoba Indian Brotherhood has launched a campaign to alter drastically the present system, giving Indian parents control of educational programs offered to their children.

"We want very strong action and we want it now," said Ms. Kirkness. "And we're going to have these things one way or the other."

In 1971-72, there were 5,138 Indian children enrolled in provincial schools – about 2% of the provinces overall school population. Of the province's 11,650 teachers, only 7 are Indians.

(Thanks to the Toronto, Ontario, Globe and Mail, *for this special report which appeared in its April 6th edition.)*

For the Metis, discrimination is an everyday occurrence, an accepted fact of life

(This article is compiled from a series on problems of Canada's Metis peoples, written for the Globe and Mail by Neil Louttit. We are grateful to him and to his paper for printing this revealing information.)

Lac La Biche, Alberta — Moccasin Flats: a log and lumber slum clinging to the edge of town, home for the Metis. People in limbo, neither white nor Indian. Whites regard them as Indians, to the federal government they are whites and have no treaty rights. Forgotten people.

There are an estimated 200,000 Metis in the three prairie provinces [Manitoba, Saskatchewan, Alberta]. Most of them, at least 80%, are living in poverty, socially and economically depressed. This depression is clearly demonstrated in their squalid living conditions — housing is the most pressing problem in Metis communities.

Perhaps one of the greatest contradictions in Saskatchewan is at the Metis community of Sandy Bay, in the northeast corner of the province. At one time, this community was the home for several employees of Hudson Bay Mining and Smelting Co. Ltd. which has a hydro plant on the Churchill River.

The company automated the generating station about five years ago. Since then, 42 company-owned houses have been vacant while the Metis live in shacks. The Metis want the houses; they have asked the provincial government to buy them. The mining company that owns them is negotiating with a U.S. citizen who wants to buy the houses for a tourist camp.

Meanwhile, in the Metis community, there is one case of 12 people living in a 288-square-foot log house, another of eight people living in a 14x14 shack. There is one case of six people living in a house that is 12 feet square.

Plywood helps keep the draft out of this 14-foot-square dwelling at Owl River, home for Dolphus LaVallee, his wife and five children.

In most Metis communities, there are no jobs available. Men leave home in the summer to do seasonal farm work or construction work. In the winter, some trap, but most families are forced to turn to Government assistance.

Ernest Howse was once a Metis activist in the Caslan colony near Lac La Biche, about 150 miles northeast of Edmonton. Now he is chairman of the housing committee of the Alberta Metis Association. He stops his car in Moccasin Flats to show what Métis housing is all about. "Tell me," he says, shaking his head. "Is there any goddam reason why people have to live like that?"

The little shacks are dotted at random over several acres of land. Some are log, others are frame. All are dilapidated. Gilbert Arfinson pays $45 a month for one of the shacks on the flats. The house is owned by a local white resident, who also owns two others there. Mr. Arfinson, his wife and their four children, live in the one one-bedroom house. He tried to find other accommodation but in Lac La Biche, there is none. Houses, even shacks, are in short supply.

"I'd like to see anyone of those Cabinet ministers try and live under the conditions that my people have to live with," Mr. Howse said. "They couldn't do it, but I guess they think we can."

There are nine families with no housing of their own, and 13 families who live in shacks and urgently need new houses. There are 79 children involved in these 22 families.

Eddystone, Manitoba — The lines in Angus SPence's weatherbeaten face are drawn tight with determination:

"Welfare gets to be a way of life and when people start accepting it as a way of life. Government's can't see beyond it."

Mr. Spence is president of the Manitoba Metis Federation. His people, he ways, are not special people, but people with special problems: they live in poverty, locked in with little opportunity to get out. In some communities 80% of the people are on welfare.

The economic plight of the Métis in the Prairie Provinces seems to be based on assumptions of the white society: Métis don't want to work, are inferior in ability, and don't appreciate what the white man has done for them. The Metis see themselves as victims. They have been oppressed by the aggressive white society; they have not cashed in on the development of the country but rather have been tossed a few crumbs of welfare that have never been quite enough to live on with dignity.

Métis across the prairies say Government attempts to spur the economy of Métis communities have failed. The programs, including those under the federal Agricultural and Rural Development Act, have been structured to fit government needs, not the people, they say.

In communities where the only resource is welfare, Mr. Spence feels the people should be permitted to administer their own welfare. This would enable the community to experience responsibility. He suggests a program which could be termed a guaranteed income: many fledgling industries and farm operations should be subsidized by the Government.

"What's the difference, they're paying welfare out right now, and at least a farm or an industry would taper people off welfare and make them independent."

The special ARDA program which was announced last July by Premier Edward Schreyer and the federal government, was expected to provide the funds for large scale Native development projects. It was estimated that $3 million would be available for northern development programs. To date, there have been 142 applications for grants of which three have been approved and no money has yet been seen, Mr. Spence said.

"The Schreyer Government is really pushing co-ops," Mr. Spence said. "That may be fine, but you can't push programs on people. Ideas for economic development have to originate with the people. This government is always coming up with something for us from here or there, but not from us.

Dillon, Saskatchewan — Saskatchewan's Metis organization is the most militant and vociferous of the three Prairie Métis organizations. The Métis Association of Alberta, while expressing less militancy than Saskatchewan, shows the same determination and resolve.

In Manitoba, the Métis Federation is more softspoken. The federation takes almost a snobbish view of Métis groups in the two other Prairie provinces. They say the Métis originated in Manitoba and are a culture distinct from the Indians. They think Métis, not Indian, and claim the Métis of Alberta and Saskatchewan identify themselves as non-treaty Indians.

Each organization's tone is reflected in the leader. Jim Sinclair has a background of jails, skid row, and bull labor. James Ducharme in Alberta was an office manager, salesman, and vice-chairman of a school division. Angus Spence in Manitoba is a rancher who once dug Seneca root for a living.

At a meeting in Cumberland House, an Indian and Métis community in the northeast section of Saskatchewan, Mr. Sinclair tells his people that they have to make the decisions in their life. The Métis Society is only there to make sure the people get what they want.

He emphasizes the need for unity. "We don't want to split our people. That's the white man's tactic: divide and conquer."

Time is precious, and Mr. Sinclair leaves Cumberland House, driving through a raging Saskatchewan blizzard. He talks about his philosophy and tactics.

"I have a lot of respect for people like the Black Panthers and the Red Power advocates. These are the vanguard of the movement: they're prepared to lay down their lives so the rest of us can sit at the bargaining table."

Cumberland House, Saskatchewan — A little graveyard with knotty-pine crosses poking through the snow separates the log and mud shacks of Pemican portage from the neat frame houses of this town.

Pemican Portage is home for the Metis. Cumberland House, on the banks of the Saskatchewan River in the northeast section of the province, is mostly treaty Indian and some whites.

James Sinclair, president of the Metis Society of Saskatchewan, speaks in a biting tone. "Look at all that bush, and look at the shacks — there's one with a hole in the door. All these damn trees and we have a system that won't allow these people enough lumber for a decent house."

Most prairie farmers probably wouldn't consider Jean-Marie Janvier's house fit to store wheat in. Cold weather forced Mr. Janvier, 68, and his blind wife, Sarazina, 65, from the shack shortly after Christmas. They are staying with relatives until the weather gets warmer.

The shack, about 10 feet by 12 feet is single-ply lumber covered with building paper. It has one window, plastic sheeting held on with wood slats. A tin heater serves as a cook stove and the bed is a handmade wooden bunk with no mattress. The house has a mud floor and the roof is so low that an average person cannot stand straight. "Yep, this is my house," said Mr. Janvier. "I'll move back here soon. I can't stay with people all the time."

At Camperville, this one-room log house serves an entire family.

Neil Louttit, Globe and Mail *photographer/reporter, said, "I was unable to obtain the names of these children from Moccasin Flats, Alberta, as I do not speak Cree."*

He is bitter about a Canadian system that he says allows people to get rich on the poverty of others, a system that discriminates and keeps the natives ignorant. The gap between the haves and have-nots is widening, he says. People are forced to work at minimum wages while the corporations reap the profits.

"I can see in the future where Métis, Indians, and poor whites will get together on certain issues. Naturally there will always be cultural differences, but we will amalgamate on some issues, like housing, education, and employment."

He looks at Christianity and it leaves a sour taste in his mouth. The various religions colonized the Indians and split them on religious grounds. He looks at the capitalist society:

"Once it was like an eagle, sweeping down and killing at will. Now capitalism is like a vulture. As the people get stronger it is left with the carcasses."

James Ducharme, the leader of Alberta's 70,000 Métis, is quiet-spoken. While Mr. Sinclair is talking about Black Panthers, Mr. Ducharme is talking about the right to hold protest marches.

Angus Spence of Manitoba believes in cooperation rather than confrontation. **"Lawmakers and decision-makers are in the white society. You learn to play the game."**

The three Métis groups get their basic funds from the federal Secretary of State's Department. Manitoba's core budget, for organization and administration, is $264,000. Saskatchewan's is $266,000 and the Alberta Métis won't divulge their core budget but say it's about the same as the others. The organizations must account for this money, but there are no strings attached.

The basic funds are used to organize at the local level, pay field workers, and office staff and the president of the organization. Mr. Sinclair gets $12,000 a year, Mr. Spence $15,000 and Mr. Ducharme's salary is in "the same area".

None of the organizations likes the idea of depending on the Government for funds. While there are no conditions attached to the money, they feel they could be left in a precarious position should the government have a change of heart.

Washkatenew, Alberta — The pub here is like the town — small. About ten tables and four times as many chrome chairs with well-worn vinyl seats. Most of the patrons are farmers dressed in striped coveralls and workboots.

They stare when a white man walks in with four Métis. They don't say anything, but they stare. The waiter looks, then walks over to the table. He circles the table, and speaks to the white man: "What do you and your boys want?"

In Saskatoon, the owner of the Baldwin Hotel decided unilaterally last November that he was no longer going to serve native people. On November 8th, Donna Weaselchild, Rose Wolfleg, and Della Rice were refused service.

In signed affidavits submitted to the Saskatchewan Attorney-General's Department, the three women quoted Mr. Beavis as saying: "This is my bar, I will serve the people I want to serve. Furthermore, I will not be serving your people here in the Baldwin any more."

Miss Weaselchild is a secretary with the Métis Housing Group in Saskatoon. She is also a folksinger and has performed at Toronto's Mariposa Folk Festival. Mrs. Wolfleg and Miss Rice are students at a community college studying social and welfare work.

Native people also have complaints about the way they are treated by the law. Mr. Sinclair says Indians and Métis make up only 10 per cent of the population in Western Canada, but account for about 80 per cent of the jail population.

"You can't tell me that our people are all criminals, but they are treated that way." In many instances, the native people are fined, but cannot raise the money to pay so have to serve time in jail.

Driving through the town of Glaslyn in northwestern Saskatchewan, Mr. Sinclair spots an RCMP cruiser on a side street. Mr. Sinclair drives a 1972 model car.

"Just wait. He'll follow us out the highway. The Mounties are always suspicious when they see an Indian driving a new car." Five minutes later, the cruiser is on his tail. The Mountie didn't stop the car, but he followed for several miles, then sped ahead.

Sinclair told of the time in Saskatoon when he had a 1969 new car, and was pulled over by the policemen.

"They searched the car three times, and then accused me of drinking. I asked them, in fact, begged them, to give me a breathalyzer test, but they refused. They lifted my license for 24 hours. I told them I hadn't had a drink in nine years, but they wouldn't believe me. You know, them bastards just can't stand to see an Indian driving a new car. They immediately think he stole it. And if he hasn't they have to find something."

The Métis Society and the Federation of Saskatchewan Indians are also looking into the March 6 death of Hilliard Worm, a Cree from the Poor Man's Reserve, about 100 miles north of Regina. Mr. Worm died in a Regina hospital 28 days after his skull was fractured in a beer parlor incident in Quinton, Saskatchewan, near his home.

Mr. Worm was ejected from the beverage room and found outside the hotel by RCMP.

Métis, unlike treaty Indians, living on reserves, cannot kill game out of season or without a license. But food prices in the north are as much as 75 per cent higher than in the south, yet welfare payments in Saskatchewan are based on southern costs and welfare allowances are the same in all parts of the province.

In most communities, there is only one store — usually the Hudson's Bay Co., Ltd — which enjoys a monopoly. The Saskatchewan welfare food allowance for a family of five is $117.15 a month. Some comparative food prices between Sandy Bay, Saskatchewan, and Toronto are as follows: 48 tins of evaporated milk $19.30 in Sandy Bay, $9.36 in Toronto. Eggs are $1 a dozen, hamburger and stewing beef are $1 a pound, and 10 14-ounce cans of peas are $3.70 in Sandy Bay compared with $1.67 in Toronto.

Mr. Sinclair sees that Métis and the Indians forming one organization of native people. If an Indian comes to the Métis Society for help, he is never turned away. "The white man doesn't ask us if we have a treaty number before he discriminates."

Also at Camperville, the priest lives in this home, beside the ornate church

HOWARD ADAMS COMMENTS ON SOCIAL CHANGE FOR THE METIS

Is violence necessary to achieve social change? That question was put by the Toronto Star to several prominent Canadians. We reprint here the reply of Howard Adams, an associate professor in the College of Education at the University of Saskatchewan. Adams is Metis, and was president of the Metis Association of Saskatchewan. He describes himself as a "separatist and Red Nationalist." The article appeared in the Toronto Star on November 5, 1971.

Is violence necessary to achieve social change?

I will explore the answer to this question with reference to the Indians and Metis of Canada. Our native ancestors experienced constant violence in their struggle against the early European invaders who came to North America specifically to seize Indian resources and land "by whatever means necessary." In some cases, this was indeed extreme.

The conquest and subjugation of all native people is invariable violent, for it is war: war between two nations representing two different civilizations. The imprisonment of the Indians and Metis in rural compounds 100 years ago has been one of the most brutal episodes in Canadian history.

The important point to remember is that in this colonizing period the social institutions that are established incorporate the elements of racism and violence. Hence fabricated into the foundations of the Canadian school, church, Parliament, and business enterprise are racism and force.

As Indians and Metis, we are deeply concerned about Establishment violence that has persistently plague us since the arrival of the white man. We realize the significance of the tragic story of the Boethuk Indians, and its meaning for today. The atrocities of the Canadian soldiers against our ancestors in the Race War of 1885 are very immediate to us.

We understand how a fierce feeling of racial hostility was suddenly stirred among the white people against us; and how Establishment violence was released on us till our Indians-Metis Nation was completely crushed.

Because Canada is a racist society, we realize this same kind of violence can be imposed on us again, without warning.

This problem is further compounded by the Canadian people's arrogance and self-righteousness about racism. This smugness will likely cause greater racial hostility than in other countries, because Canadians persist in their denial of racism and repression, thereby confusing the race issue and impeding our emancipation to self-determination.

Everywhere the Third World people are liberating themselves from imperialism, or are involved in struggles of national liberation and decolonization. This is no different for the Indians and Metis of Canada.

The question, is violence necessary to achieve social change? is the same question facing Canada today: Can decolonization and liberation of the Indians and Metis take place without a similar counter-violence that was used in colonization centuries ago?

It is not a matter of revenge; it is an inevitable political process.

227 Million Acres of Alaska Land Set Aside

Angry State Officials Call It a 'Land Grab,' Plan Suit to Block Action of Interior Chief

Washington, D.C. — Announcements on March 15 by Secretary of the Interior Rogers C. Morton withdrawing land under the Alaska Native Claims Settlement Act have been termed "a massive Federal land grab" by the congressman who steered the Claims Settlement through heavy opposition and divergent pressures.

He is Congressman Nick Begich, an Alaskan Democrat. It is believed that because of the restrictive nature of the withdrawals, Native selection rights under the Act have been impaired.

Under the withdrawal pattern, wherever village sites conflicted with existing refuges, other federal reservations, or the transportation corridor, the village selection rights have been subordinated to the Federal claims under "public interest" provisions in the Act.

At Point Hope, for instance, the valuable shore line has historically been a part of the Native territory. Yet it has been removed as available for Native selection. Cook Inlet will not be able to chose land across from the inlet and upland in a bountiful game area. Tanacross' Dot Lake is no longer available as a Native choice.

Attorneys believe that any new wildlife reserves should be subordinate to Native claims to first choice under the Act. It may be for Alaskan courts to decide in each case if the government has been fair in allowing villages the nearest and similar land as provided for in the Act.

The orders issued by the Secretary of the Interior withdrew 122 million acres for possible addition to the Wildlife Refuge system, 42 million more than provided for in the Act.

Even the State of Alaska is not happy with the Federal move, and has announced it will be filing suit. The March 15 withdrawals honored only 33 million of Alaska's 77 million acre selections made in January.

Native peoples are also expected to experience difficulties in that no funds will be paid before two years, yet health and housing needs are immediately serious. The BIA is now providing services, but since the newly established Native corporations will be replacing the BIA, the government is not likely to extend its programs.

(Thanks to the Indian Legal Information Development Service Legislative Review for *this information.)*

'NEVER-BEEN-HUNGRY' SENATORS ASKED TO HUNT SEAL INSTEAD OF VOTING BAN

Bethel, Alaska — Senators proposing a ban on the killing of sea mammals have been invited to take part in an Eskimo-style seal hunt.

The challenge came April 1 from Dick Kaiuna, an elder of Kongiganak, a small village on Alaska's southwestern Bering Sea coast. Kaiuna told a legislative hearing in Bethel that "taking the seal away from the Eskimo, is like taking bread and butter away from the white man."

There are six bills pending in Congress aimed at banning the killing of sea mammals. No public hearings are scheduled in which native opposition can be heard, and some native groups have urged public support of their request for hearings.

Kaiuna said, "Many times the Eskimo people have been hungry, but these people in Washington have bever been hungry. How can they know how a bill like this affects us?" *(AP)*

INNUITS OF TWO CONTINENTS RESTORE FRIENDSHIP PRIOR TO NIXON TRIP

Little Diomede Island, Alaska — While statesmen and diplomats meet to thaw American-Soviet relationships, Eskimos living on land claimed by both countries recently met on the icepack near the top of the world to talk about their heritage and swap cigarettes.

The meetings were held on international Bering Sea ice where 2½ miles separate the Soviet territory of Big Diomede Island and Little Diomede Island of Alaska.

American and Soviet military forces observed the meetings through telescopes, but U.S. military spokesmen said "we don't consider it a military matter."

The Siberian Eskimos were moved from Big Diomede in 1947 to the mainland, and last month some of them returned for a midwinter hunt for white fox. One of them, named Yakoolik, happened on Jimmy Iyapnna while the American-side Eskimo was breaking ice in search of seal March 23. They arranged a meeting for a week later involving three men from each island.

All the people of Little Diomede were happy, according to Mayor Robert Soolook, "about knowing that some of our friends that they knew before were coming to visit us. It was a real good visit and it made everybody happy. They asked about all the old timers in the village . . . if they were still living."

They exchanged gifts, the Eskimos from the east giving tea, cigarettes, candy and sugar — and those from the west, cigarettes and chewing gum, Soolook said. *(AP)*

OUTSIDE PRESSURES ALREADY AFTER NATIVE ALASKA CLAIMS PAYMENTS

Anchorage, Alaska — Delayed investment and outside pressures could cost Alaska's 12 native regional corporations millions of dollars annually, economist Allen R. Ferguson said here April 2nd. He was in Anchorage as a consultant to the Office of Economic Opportunity.

Ferguson said that the first small appropriation of $12.5 million for fiscal year 1972 was probably the most important, "because that's the planning money. Everything will depend on how the planning money is used."

Ferguson pointed out that by June of 1974, Native organizations should have $132 million, which, if invested, at 10 per cent, would return $13.2 million annually, or $1,300 per native family. Any delay in investment would shave a million dollars a month from the income.

"I know there are a lot of people up from the States trying to divide the regions, trying to get big, expensive contracts from the regions," he said. Regional native leaders have been warning their organizations against signing agreements with firms without first seeing if the regional group will be providing the same service.

Pressures against native organizations will be greater, Ferguson said, because unlike most new unknown corporations, it is a guaranteed thing that the native groups will have lots of money.

"There will be all sorts of pressures to make unwise investments that will get the money into the hands of someone else," the economist said.

(Thanks to Margie Bauman, Anchorage Daily News *staff writer)*

OIL COMPANIES' LEGAL FIGHT FAILS TO STOP ESKIMO-CONTROLLED BOROUGH

Anchorage, Alaska — Legal maneuvers by seven oil companies to prevent Eskimos from establishing local government on Alaska's North Slope has failed in Superior Court here.

On April 26, Judge Eben Lewis ruled in favor of Eskimo interests, who were represented by the Native American Rights Fund of Denver.

Under Alaska's Constitution, there is a strong public policy favoring local government, Judge Lewis noted. A general election is necessary to establish municipal government in the vast oil-rich North Slope area, and this election is what the oil industry was trying to prevent. The Local Boundary Commission of Alaska had earlier this year approved a petition by the Arctic Slope Native Association for incorporation of a borough, a unit somewhat similar to a county but with wider functions, and greater powers.

The borough, which would likely have a predominately Eskimo government, covers 56 million acres — larger than any of ten states. The oil industry at present pays no property tax on its facilities there, and yet even incorporated cities in the area do not have water or sewer systems.

Taxation from oil industry is also expected to provide a high school so that children will not have to be placed in foster homes hundreds or thousands of miles away.

Oil companies bringing the action to stop the creation of the North Slope Borough are Mobil, Amerada Hess, British Petroleum, American Oil, Humble Oil, Phillips Petroleum, and Union Oil.

DON'T CALL US, WE'LL CALL YOU: INTERIOR DEPT. HOT LINE UNTENDED

Washington, D.C. — Indians can smile at the report o the Bureau of Mines "hot line" for safety violations which was ignored and unserviced for two months. Both the Mines and Indian Bureau are in the same Department of the Interior.

Although calls were recorded on the line, office personnel were "too busy" to take them, a bureau source said. When the line was inaugurated last May, the press releases said it was so hazards could be acted on promptly by a "top bureau official the next working day."

The House of Representatives, with all good intentions, passed a bill to prohibit the killing of any ocean mammal — with a couple of exceptions.

In doing so, however, the congressmen refused to listen to a plea from Rep. Nick Begich, who unsuccessfully tried to stem an overwhelming tide against a special exemption for Alaskan natives.

As it now goes to the Senate for consideration, the bill would allow natives to kill walrus and seal for subsistence in the harsh Arctic country of the 49th State.

But none of the ivory from these kills, and apparently none of the hide or fur, could be used for commercial purposes.

"Isn't it silly," said the Alaska congressman, "that under the House bill, natives can kill walrus for subsistence but cannot use the tusks."

It is even worse that one of the authors of the bill, Michigan Democrat John Dingell, totally misunderstood the effort to win the exemption for the natives here. "We made all those instant millionaires of the natives and now they want more," Rep. Dingell said.

In fighting for his bill, Rep. Dingell showed compassion toward the mammals of the sea. But some of the same compassion should have been shared with the old people of the Arctic villages, who may be millionaires in the mind of the congressman from Michigan — but who still live in stark and primitive conditions far from the centers of civilization.

Hopefully, the measure can be amended in the Senate. It would be a shame if it were enacted as it now stands.

—editorial in the Anchorage Daily Times

Red Man's Land – White Man's Law: A Study of Past and Present Status of the American Indian by Wilcomb E. Washburn. 280 pp. 1971. Scribners. $7.95 hardcvr.

One of the favorite greetings on this reservation is: "What kind of man?" Wilcomb Washburn traces the thinking of white, Western, Christian peoples as they answer this question from the days of first written contact to the present day. He does so with a deadly eye for the apt quotation from dusty records, and with a scholarly humanity which many historians seem to lack.

Washburn does not really answer the question, "What kind of man?" That is a question which each man must answer for himself. That white peoples have continually tried to define what Indians are, is part of the problems that have plagued their relationship with native peoples.

The historian can only say what white people have thought of Indians. At one point in history, Indians were thought little better than the beasts of the forests, and were treated with no human rights what soever. At this point in history, Indians are considered citizens, raw materials for assimilation. Although many native peoples may want to adopt that title for themselves – and we have no quarrel if thatis their own choice – perhaps a future historian will be able to show that assumption equally as laughable as the beasts of the forest label.

Washburn, a historian-in-residence at the Smithsonian Institution, tells it squarely as the record shows.

The theologians dominated the policy-making scene in Indian Affairs during the first centuries of contact. The 15th century equivalents of Billy Graham-in-the-White House gave the explorers and imperial kings all the justification they needed to dominate the native peoples and seize their lands. The Pope decreed that "barbarous nations be overthrown and brought to the faith", and a procedure evolved with the Spanish, for instance, of having a notary read a lengthy statement to the Indians before they started shooting and butchering. After a brief history of the Christian Church, the notary gave the warning (sometimes shouting to an empty forest, or entoned from a ship's deck approaching an island):

> *Therefore as best we can, we ask and require you . . . that you acknowledge the Church as the Ruler and Superior of the whole world and the high priest called the Pope, and in his name the King and Queen Dona Juana our lords, in his place, as superiors and lords and kings of these islands . . .If you do so, you will do well.*
>
> *But if you do not do this, and wickedly and intentionally delay to do so, I certify to you that, with the help of God, we shall forcibly enter into your country and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highnesses command; and we shall take away your goods, and shall do all the harm and damage we can, as to vassals who do not obey . . .*
>
> *the deaths and losses which shall accrue from this are your fault. . ."*

It hardly seems the Christian thing to have done.

Just as later day politicians have announced policies "for the Indians own good", so Pope Clement VI, in his bull to Charles V, dated May 8, 1529, asserted that:

> *"We trust that, as long as you are on earth, you will compel and with all zeal cause the barbarian nations to come to the knowledge of God, the maker and founder of all things, not only by edicts and admonitions, but also by force and arms, if needful, in order that their souls may partake of the heavenly kingdom."*

Once the lands had been "discovered", the next step was to "settle". Washburn observes that although the native people greeted the new arrivals with exceptional warmth and hospitality, the explorers did not give credit to them, but rather praised God for having "temporarily imbued the Indians with kindness." The more friendly the Indians were, the more suspicious the English became. Even a later historian, Alexander Brown (1898) explained the assistance given to the settlers as treachery-in-the-making:

> *"All accounts agree that for some reason the Indians did daily relieve them for some weeks with corn and flesh. The supplies brought from England had been nearly exhausted; the colonists had been too sick to attend to their gardens properly, and this act of the Indians was regarded as a divine providence at that time . . . What was the real motive for the kindly acts of the Indians may not be certainly known, but it probably boded the little colony a future harm."*

With such suspicions inciting the passions of the English, little provocation was needed to provoke open attacks. Each colony looked for its Bay of Tonkin incident to justify open warfare.

The theory that Indians were wandering nomads and thus not entitled to claim land is neatly disposed of by Washburn. He points out that agriculture was a conspicuously integral part of Indian subsistence, and that the literature tends to overlook the fact that the Indians were, for the most part, town dwellers. He says:

> *The great body of contemporary graphic depictions in French, Spanish, and English sources of the sixteenth and seventeenth centuries shows substantial dwellings, palisaded villages, well-planned streets, garden plots, civic and religious centers. Indeed, throughout most of the seventeenth century in Virginia, the only true town dwellers were the Indians; the English lived together compactly only during the fearful early years.*

Just as the theologians had justified earlier expansion, during this era it was the governors and officials who rationalized the denial of the most basic of rights to the Indians.

Washburn feels that the defeat of the French in the Great War for Empire (1756-1763) marked the beginning of the end for the de facto independence of the Indian nations. Ironically, the document issued after the war, the Royal Proclamation of 1763, is used in Canada as the basis for Indian claims to many of the eastern reservations still today. It guaranteed the Indians the rights to their lands, and specified that only the British Government would be allowed to purchase the lands from them. At this point in history, Indian Nations were considered as sovereign, and were treatied with as such.

After the War Between the Colonies and England, the new nation had to redefine for itself how it would relate to the Indians. "What kind of man?" again became the question. Until 1871, the official policy of the U.S. of A. was to formally acknowledge the independent and national character of the Indian peoples with whom she dealt.

Liberals of the twentieth century have often pointed to the exclusion of Indians from American government as a shameful discrimination. To such people as the Iroquois, who value their sovereignty still today, this exclusion was welcomed. For the Congress to legislate laws which would apply to the Mohawks or Onondagas would be resisted by whatever means necessary. It is inconceivable that Congress would dictate to the French, for instance, how they should govern their people and their land – to sovereign Indian peoples, American interference is equally as fantastic, however well intentioned. Thus, when Americans began to consider Indians as citizens of their country, calling them the "first Americans", liberals applauded. Today even many Indians point a finger of shame at the U.S. that it waited until 1924 to grant citizenship to Indians. But the Iroquois, and many others, insist that 1972 is still too soon. "We have our own country to be a citizen of," they say.

By refusing to recognize Indian nations, and insisting on forcing the individual Indian to take his place in American society as an individual, rather than a member of his people, a hard blow was struck against survival Tribal courts were abolished, hereditary leaders were stripped of their power, religious practices were outlawed, children were forced away to BIA schools. Canada, although more subtle, was equally as destructive.

Bothered by pressing land questions, the U.S. set up the Indian Claims Commission to wipe the slate clean, to pay for what it had stolen so that its conscience would be clean. However, as far as sovereign status is concerned, those nations that have been awarded claims judgements seem even less intact than those who have refused to even become involved.

From sovereign to ward to citizen. Whether the process is reversible is yet to be seen. Proposals for an Indian state, a separate sovereign Indian area, the Chicano hope for Aztlan, the Black nationalists who want a nation of their own on this continent keep arising to tell America that its own sovereignty is a relative thing.

On most reservations, a dedicated group of traditionalists try to keep the spark alive. They shun federal aid, fearful that with the money will come control. They maintain their councils and govern their own people, looking with scorn at the "puppets" who act as the local representatives for the colonial powers.

With the resurgence of popularity in Indian culture, the borderlines between the two groups are hard to distinguish at times. The politicians, elected according to legislation passed by the Secretary of the Interior of some state assembly, are now sought after to speak on Indian traditions or to operate "cultural centers". Sitting in the background are the real Indians, the ones who have nothing to rely upon but a foundation that is thousands of years old, and the powers of the Creation itself. Sometimes the progressives look strong, but as time goes by, the traditionals are looking more and more correct. They are waiting. Soon, as the cycles move, it will be once again their turn at bat.

In the meantime, Washburn has done a good job of keeping score.

A Separate Reality: Further Conversations with Don Juan. By Carlos Castaneda. Simon & Schuster, 1971. $6.95. (hardcover)

Carlos Castaneda is the author of *The Teachings of Don Juan: A Yaqui Way of Knowledge,* the book that swept American campuses a couple of years ago and is still seen influencing these students. The Yaqui are the people of northern Mexico, and contiguous portions of the United States. They once numbered about 100,000, and were the most numerous of any language group in northern Mexico, occupying the territory between the Sierra Madre Mountains and the Gulf of California, primarily along the lower course of the Yaqui River which emptied into the gulf.

The Yaqui readily accepted the religion of the Jesuits, but on their own terms, adapting as seemed fit for their people. The Yaqui Deer Dance has remained one of the most beautiful ceremonial dances to be seen by Euro-Americans. It has entranced audiences all over the world in its form with the Mexican Ballet Folklorico.

But the Yaqui were, and are, some of the most invisible people in North America. They were hunted, like wolves, for bounties of $100, and they were still hunted down and sold as slaves in our century. But they have survived, roaming in Mexico, hiding within the white civilization's cities, even. Many have escaped acculturation, and Carlos Castaneda went to study them as an anthropologist, or at least as a budding anthropologist and became an apprentice shaman, an apprentice to the holy man, Don Juan.

In his first book, Castaneda describes his meeting with Don Juan, his introduction to Father Peyote, and the other powerful medicines of the Yaqui holy man. He describes his bewildering experiences which are inexplicable in the terms of his scientific reality. He learns, and then flees.

In *A Separate Reality,* Castaneda admits his fear of this totally different world, this new reality, these powers; but he has returned to Don Juan after two years, ten years after their first meeting. He has returned with his book about Don Juan, and he presents it to his master. Don Juan appreciates its color, its substance, but returns it with the remark, "You know what we do with paper in Mexico."

Don Juan needs no books, no more knowledge; his irony is as much a part of him as his humor and his power. The master and apprentice begin again. The book is divided into an Introduction, briefly describing the initial meeting of the two men of different worlds, Part One ("The Preliminaries of 'Seeing'"), Part Two ("The Task of 'Seeing' ") and an Epilogue.

Part One ends with Genaro, a master, impossibly crossing a waterfall, performing an impossible act, and Castaneda sees a series of impossible somersaults performed by an old man, and cannot believe what he has seen. But Don Juan must tell him that he is right, the somersaults were impossible, they did not happen, Castaneda could not see. Genaro has extended his fibers of light and energy to cross the waterfall, has shown Castaneda another demonstration of the separate reality; but he has not seen. So Castaneda turns again to the "little smoke," the dangerous exercises with the "guardians", to the meetings with the "green fox" and with "brujas" until he begins to see.

But the process of learning Don Juan's world is not the only one. What is important is his wisdom. Don Juan teaches, "The things people do are the shields against the forces that surround us; what we do as people gives us comfort and makes us feel safe . . . We never learn that the things we do as people are only shields and we let them dominate and topple our lives." Then, "The things that people do cannot under any conditions be more important than the world. And thus the warrior treats the world as an endless mystery and what people do as an endless folly."

Castaneda finishes the book between two worlds; he has entered into an impasse. After ten years he can still find himself speculating, intellectually manipulating, this new reality, explaining rather than freely seeing. Don Juan sees him as a "luminous being" but Castaneda avoids the holy man's eyes as the book closes.

The great achievement of this book and its younger brother is the intensity of Castaneda's attempt to communicate the reality of another world. The world has shrunk, they say, because of electronic media encompassing the globe and a portion of space, because of jets and rockets; but it has shrunk because of its homogenization. The worlds of the East, of the Native Americans, of Africa, have been engulfed by the Euro-American culture, the Euro-American reality.

The techno-logical civilization has brought the world down to its size, to explicable limits; and we, most of us, are left with the ability to see only one reality, a rather sterile, neurosis-producing one. But the universe is infinitely real; it cannot be as simple as our books limit it. It is difficult, usually impossible, to open a mind closed over by a hundred, a thousand years of escape. But Castaneda begins: he takes Don Juan's wisdom, as he can, and opens the kernel to reveal the light.

– Randall Ackley

(Randall Ackley teaches Native American Literature, and is helping to develop an Indian community college in Robeson County, North Carolina, called Henry Berry Lowry College. He also edits Quetzal: A Journal of Native America.)

"White Roots of Peace"

We know. We're late again.

What is happening is that the work we're doing is growing so fast, and in so many directions, that we've out grown the number of hands and hours in the day to do the job.

We work under difficult circumstances. Most papers of our size have large offices, adequate equipment, paid staff. We operate on makeshift gear out of part of a house, entirely with volunteer help. Actually, it's good that way – but we have to have some help or there ain't gonna be a newspaper.

First, we invite the participation of the people from Akwesasne. And if there is more need, from Indian people across this land. We'll try to be as specific as possible as to what we do need.

BUILDING FUND: We had hoped to raise enough money – say $1 for each issue we put out or $32,000 – to pay for our house, to build necessary staff quarters, and pay for our equipment. We announced the fund in January, and so far, $157 has been contributed to it. All our property belongs to the Mohawk Nation, and as a religious body, we assume that donations to it are income-tax deductible. We invite the participation of individuals, foundations, Indian groups, churches, and others who would like to see that AKWESASNE NOTES has a permanent home.

WE NEED FARMING EQUIPMENT, like a tractor, rototiller, even shovels and hoes, plows. Some of our people already have gear which they are sharing, but we will need more to re-establish ourselves in something we once did so well – feeding our own people.

WRITERS AND REPORTERS: We need people with writing ability to work here, doing rewrite, editing, interviewing, reporting. We also need people who have material they want published – books, pamphlets, posters, poetry, art work, etc., to submit their manuscripts for consideration. We are also doing some work for other publishers, such as the photo-essay book, and we can give valuable experience and real opportunity for people with talent. Children's books are especially needed.

WHITE ROOTS OF PEACE TRAVELLING GROUP: There will be two groups travelling next year, visiting Indian communities and college campuses, prison groups, etc., all over this continent. One group will concentrate on New York State and New England, while the other will take an Autumn trip into the Midwest and Great Lakes, a pre-Christmas trip south, a Winter and Early Spring trip to California and the Southwest, and to the Northwest in the Late Spring. A Canadian trip for the summer is a possibility. We need speakers, singers, dancers, spiritual leaders, craftsmen, as well as artists, photographers, writers, human beings. People interested in having the group visit – or in accompanying the group, should inquire. The purpose of the trip is to build unity, increase communication, give encouragement to traditionalists, gather information.

VOLUNTEER HELP: Sometimes we need help in the gardens, repairing buildings, cooking, and at odd-jobs with the paper. Mostly we need regular help, but short-term volunteers have helped us a lot too. Akwesasne people can drop in anytime, but Indians from other areas should drop us a line first so we can be sure we can extend hospitality.

TRAINEES FOR RADIO, PHOTOGRAPHY: We are in need of young people who would like to learn skills in production of radio programs and in photography for production of books, news photos, etc. We will be producing some material for a Canadian network, and we have insisted that the professionals give intensive training to Indian youths to take over their jobs.

TYPISTS, OFFICE HELP: We need people to type manuscripts, newspaper copy, using our special typewriters. It is precision work, and persons who can think – and type – are very much needed.

ACTUALLY – the way it works is that we work as a team, helping each other out, learning from one another so that we can, in turn, teach someone else. We have no bosses, no office boys, no maids. But we think we're into a good thing in bettering communications in the Indian world, and in building Indian strength and knowledge. The only thing that is holding us back are more people to make it all happen.

WE WORK COOPERATIVELY with many other groups such as the Six Nations Museum, the North American Indian Travelling College, the Indian Way School, and the Mohawk Nation itself. We support the North American Indian Unity Caravan – and we're available to help out other groups and organizations.

So – HELP WHITE ROOTS OF PEACE GROW.

As a favor to Indian craftsmen who have limited market for their work, we have a stock built up now of good quality crafts. They are available in quantity for resale for fund-raising by Indian groups, or by craft shops.

However, we do not like to tell craftsmen what to make, so we do not have a catalog of standard items. Please indicate approximately what price range you wish to pay, and a rough descritpion of what you want, and we will do our best to fill your order. All crafts are sent on approval, and we will refund for any crafts returned.

For Indian groups and crafts shops we can make up an order to be sent on approval. Send $100 and we will send $133 worth of crafts for resale, and any unsold crafts returned will be refunded. Or, make up an order from the list below, with a 25% discount for any order over $100.

Craftsmen who want to market their crafts through the newspaper are invited to write.

SAMPLE ITEMS AND PRICE RANGE

Leather gauntlets (mitts) strip leather designs $20 - $30.
Vest: beaded and strip leather design $45 - $60.
Handbags: beaded and fur $3 - $15
Belts: moose and deer hide, strip leather $5 - $11
Headband: beaded & leather, colorful designs $2 - $7.50.
Mukluks, knee high, beaded smoked moose $22 - $45.
Moccasins: mostly beaded soft sole $7.50 - $12
Carvings of natural wood, animal forms $3 - $18
Pendants: with fur, animal claws, or beadwork $3 - $7.50
Fishbone necklaces $3 - $3.75.
Doilies, with beads and leather $4.75 - $6.00
Chokers: beaded and leather $3.00 - $6.00
Daisy-chain necklace of beads $3.50 - $7.50
Jacket, size 38 approximately, beaded, fringed $120
White buckskin dress, fringed, some beadwork $150 size 14
Small sweetgrass baskets $1.00
Pincushion of sweetgrass $ .75

THE MOHAWK RIGHTS ORGANIZATION, an interfactional international group at Akwesasne of which several White Roots of Peace people participate, is planning a major comprehensive health program for the Mohawk Nation here on both sides of the border. The present clinic, dental, and public health programs – if existant at all – leave much to be desired. Health professionals and others interested in the planning of a good health program who would like to get involved are invited to write the Mohawk Rights Organization, Mohawk Nation, via Rooseveltown, N.Y. 13683.

One of the inspirational forces behind White Roots of Peace is Tehanetorens of the Wolf Clan, founder and owner of the Six Nations Museum nearby us at Onchiota, N.Y. Also known as Ray Fadden, he will receive an award from The New York State Council on the Arts in ceremonies May 25 at the Whitney Museum in New York City. White Roots of Peace is in the process of reprinting a series of Six Nations Museum publications, charts, legends, and will become the publisher for the Museum. We are glad to return this small effort as we have received so much from our grandfather.

This is the last page to be done – and we are all exhausted, perhaps incoherent. Tomorrow is the day for the Planting Festival, the renewal of the seeds. Many people have sent us seeds to plant, and we are grateful to them for thinking of us in this way. We are working together to plant and harvest and preserve foods to last our people throughout another cycle. With the help of our Grandmother, the Moon, our Grandfathers, the Thunderers, our Mother, the Earth, our Elder Brother, the Sun, and our relatives, the waters, the insects, and the Great Mystery itself, we hope to have enough for our children, our old people, and ourselves.

Lisa Thomas and Ateronhiatakon

TWO OF OUR PEOPLE have decided they will join in supporting each other in the tasks of life. Ateronhiatakon of the Snipe Clan at Akwesasne has travelled with White Roots of Peace and has been a mainstay of this paper for over two years now. Lisa Thomas is from the Wolf Clan at Onondaga, and has also travelled with White Roots briefly. Their wedding will be at the Akwesasne Longhouse on May 27 at midday. Their many friends are invited to witness their pledges, and to instruct them and wish them well.

Split black-ash and sweet-grass baskets made by the crafts people at Akwesasne are available. Covered baskets about 8" in diameter and 8" tall are $10 postpaid. Rectuangular hand-baskets about 8" high are $7, and smaller baskets are available from $1, $2, $3, and up. Some choice of color possible, although the basic color is the natural wood.

FILMS ARE NOW AVAILABLE FOR USE FOR INDIAN GROUPS, FUNDRAISING

White Roots of Peace has some recommended films for use by Indian groups, and those who support their cause. We are not in the commercial film business – but we do want to make films as widely available as possible. And on the other hand, we do have to pay for the prints of the film. The prices listed are estimated commercial rates – we will work on the usual donation basis, and ask that everyone do the best they can so that we can purchase still more prints and continue in our work. Write White Roots of Peace, Mohawk Nation, via Rooseveltown, N.Y. 13683 or phone (518)358-2656.

God Help the Man Who Would Part With His Land
50 minutes, black and white, rental $20.00. The 1970 occupation of Loon and Stanley Island at Akwesasne.

Pikangikum
10 minutes, black and white, rental $5.00. Sketches and voices in a northern Cree community.

Ballad of Crowfoot
10 minutes, black and white, rental $5.00. Willie Dunn's award winning film of historical stills and his ballad of the life of a Blackfoot chief and the People.

You Are On Indian Land
40 minutes, black and white, rental $15.00. The International Bridge Blockade at Akwesasne in 1968 over the Jay Treaty. A classic of Indian use of non-violent confrontation.

These Are My People
about 15 minutes, black and white, rental $10. Good for classroom use to explain about the Iroquois Confederacy. Interviews with people at Akwesasne.

Indian Relocation: Elliot Lake
30 minutes, black and white. Rental $15.00. An attempt by the Canadian government to "train" Northern Indian families for the good life in a white community.

As Long as the River Runs
about 45 minutes. Color. Rental $45. A documentary on the Washington State Fishing Struggles. A new film.

resources

TEN BOOK BARGAINS – This Month Only

TATANGA MANI: Walking Buffalo of the Stonies. Regularly $7.95 hardcover. $5.90.
THE CROW INDIANS. Regularly $7.50. Now $5.75.
POUNDMAKER, by Norma Sluman. Regularly $5.95, now $4.85.
SAGA OF CHIEF JOSEPH by Howard. Regularly $6.95, now $5.45.
GHOST DANCE MESSIAH by Bailey. Regularly $6.95, now $5.45.
AMERICAN INDIANS AND FEDERAL AID by Sorkin. Regularly $7.50, now $5.75.
PARKER ON THE IROQUOIS by Fenton. Regularly $8.95 now $6.65.
THE CHICKASAWS by Gibson. Regularly $8.95, now $6.65.
SWEET MEDICINE (two volumes) by Powell. Regularly $25.00, now $16.50.
AMERICAN INDIAN ALMANAC regularly $15.00, now $10.25.

(Quantities are limited: indicate substitutes or request refund)

(Paperbacks about Indian culture in general are also available, and a listing of them will be printed in the next issue, as it was in the last issue. All books listed here are available from this newspaper postpaid.)

(Comments from readers about the list are welcomed. Let us know of books here that are misleading or derogatory so we can re-review them. If you know of publications that should be added to the list, or reprinted, let us know their names and publishers.

(Schools, libraries, and individuals are invited to use this service to build up a good collection — and to help keep the newspaper alive.)

A BASIC BOOK LIST ON NORTH AMERICAN INDIANS

Forbes: *Native Americans of California and Nevada.* Naturegraph Publs. $3.95.
Josephy: *The Nez Perce Indians and the Opening of the Northwest.* Yale. $5.95
Momaday: *The Way to Rainy Mountain.* Ballentine 1969/70 $1.25.
Wallace: *Indians of Pennsylvania.* Pa. Hist. & Mus. Comm. 1961. $1.50.
Borland: *When the Legends Die.* Bantam. 1963/69. 75 cents.
Waters: *The Man Who Killed the Deer.* Swallow. $2.50.
Council on Interracial Books for Children: *Chronicles of American Indian Protest.* Fawcett 1971 $1.25.
Meyer: *Native Americans: The New Indian Resistance.* 1971 $1.25.
Pelletier: *Two Articles.* Neewin 1971 $1.25.
Neihardt: *Black Elk Speaks.* U Nebraska Press, 1932/62 $1.50
Radin: *The Autobiography of a Winnebago Indian.* Dover 1920/63 $1.25.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971/72 $1.95.
Rothenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North Americas.* Doubleday-Anchor 1972 $3.95.
Brandon: *American Heritage Book of Indians.* Dell 75 cents
Lurie: *Mountain Wolf Woman.* U Michigan Press 1961/66 $1.75
Brown: *The Sacred Pipe.* Penguin. $1.25.

ORDERING BOOKS? Don't forget the Indians in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution. Remember your brothers & sisters.

NEW THIS MONTH

Cumming & Mickenberg: *Native Rights in Canada: Second Edition.* General Publ/Indian Eskimo Assn. 1972 $7.95.

Catlin: *O-Kee-Pa: A Religious Ceremony and Other Customs of the Mandans.* Yale Press. Regularly $12.95, now $5 hardcvr

Cronyn: *American Indian Poetry.* Ballentine. $1.65
Vanderwerth: *Indian Oratory.* Ballentine. $1.65.
Laubin: *The Indian Tipi.* Ballentine. $1.65.
Beal: *I Will Fight No More Forever.* Ballentine $1.25.
Wallace: *Death and Rebirth of the Seneca.* $2.45. Random

Ortiz: *The Tewa World: Space, Time, Being & Becoming in a Pueblo Society.* U Chicago Press 1969. $2.45. Now available in paperback.

Walsh: *INDIANS IN TRANSITION.* McClelland and Stewart, 1972. $3.10.
Capp: *A WOMAN OF THE PEOPLE. Fawcett* 95 cents

— *CLEAR CREEK* (national ecology magazine's special issue on Black Mesa. 1972. 75 cents.

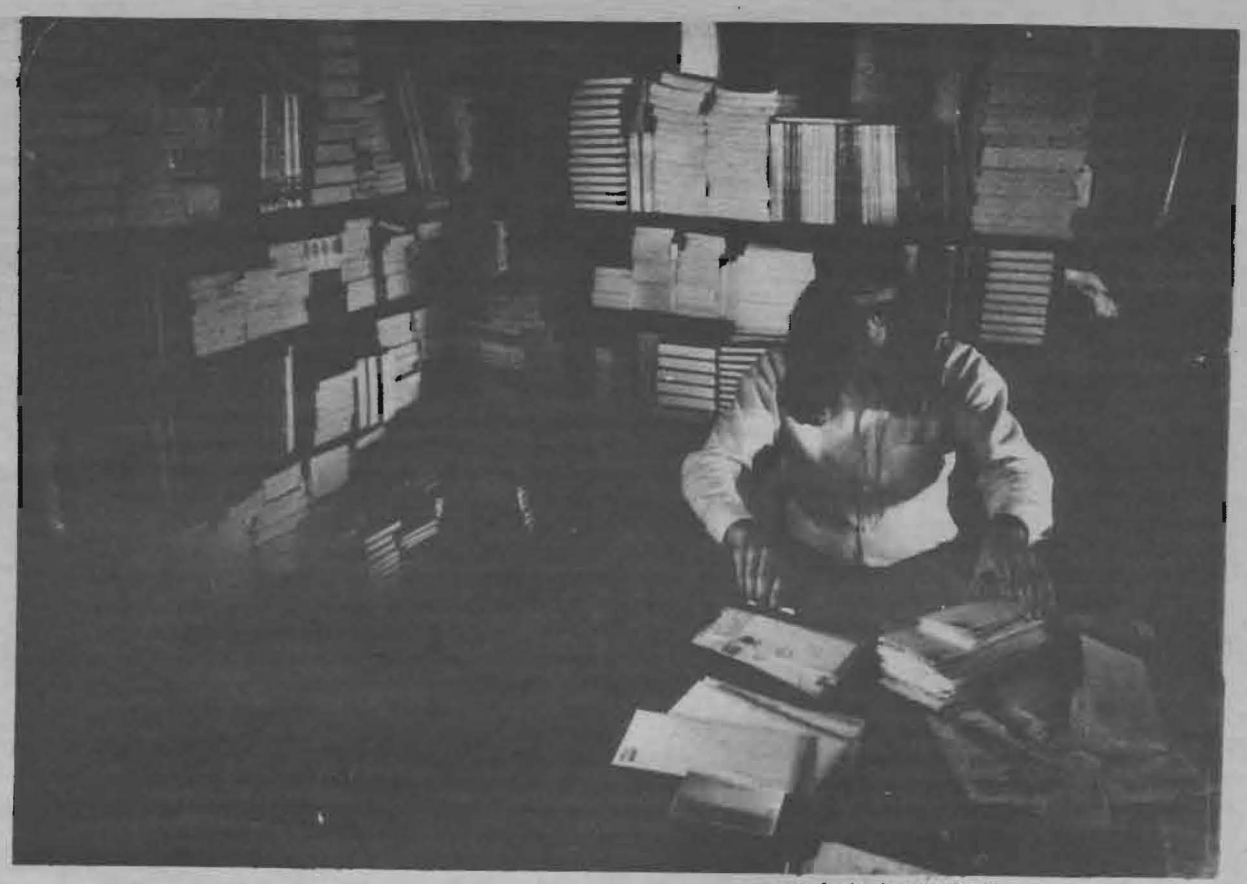
Stands In Timber: *Cheyenne Memories.* U Nebraska Press $2.25
Fletcher & LaFlesche: *The Omaha Tribe.* Volume I $3.50, Volume II $3.50. 1905/72.

Rarihokwats: *How Democracy Came to St. Regis.* A reprint from Akwesasne Notes by Friends of Malatesta. 25 cents.
— *Blue Cloud Quarterly, Vol XVIII, No. 2.* 12-page pamphlet of poems, articles by Dee Brown and Big White Owl. 25 cents
Castaneda: *A Separate Reality: Further Conversations with Don Juan.* Simon & Schuster. Hardcover edition $6.95, paperback edition $2.45.

IN A SACRED MANNER WE LIVE: Photographs of the American Indian. by Edward S. Curtis with introduction and commentary by Don D. Fowler. Beautiful photographs of The People and The Way. 119 photos. $15.00 from Barre Publishers, hardcover only.

A PICTORIAL HISTORY OF THE AMERICAN INDIAN by Oliver LaFarge. $3.95 from Crown Publishers.

THE WAY: An Anthology of American Indian Literature. edited by Stan Steiner and Shirley Hill Witt. $1.95 Vintage paperback.



— Andre Lopez photo
Ansowenrate of Snips Clan . . . he is the one who ships out the books

BIOGRAPHIES

Barrett & Turner: *Geronimo, His Own Story.* Ballentine 1970 $1.25.
Beal: *I Will Fight No More Forever: Chief Joseph and the Nez Perce War.* Univ. of Washington 1963 $2.95.
Brown: *Great Upon the Mountain (Crazy Horse)* Nature=graph. $2.25 1971.
Brant: *Jim Whitewolf: The Life of a Kiowa Apache.* Dover $1.75.
Dyk: *Son of Old Man Hat.* Univ. of Nebraska. $2.25 1938/67
Eastman: *Indian Boyhood.* Dover 1902/71 $2.00
Howard & McGrath: *War Chief Joseph.* Univ. of Nebraska 1941/69 $2.65.
Jackson: *Black Hawk.* Univ. of Illinois 1955/65 $1.75.
Landes: *The Ojibwa Woman.* Norton. 1971 $2.25.
Linderman: *Plenty Coups.* Bison. 1930/62. $1.80.
Lurie: *Mountain Wolf Woman.* Univ. of Michigan Press 1961/66. $1.75.
Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian.* Univ. of Nebr. $1.65
Neihardt: *Black Elk Speaks.* U of Nebr. 1932/62 $1.50
Nabokov: *Two Leggings.* Apollo. 1967 $2.25.
Radin: *The Autobiography of a Winnebago Indian.* Dover 1920/63. $1.25
Sandoz: *Crazy Horse.* Univ. of Nebraska 1942/67 $1.95.
Opler: *Apache Odyssey: A Journey Between Two Worlds.* Holt, Rinehart & Winston $5.00.
Schultz: *My Life as an Indian.* Fawcett 1935 $ .95.
Simmons: *Sun Chief: Autobiography of a Hopi Indian.* Yale $3.75.
Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa.* Univ. of Arizona $3.95.

DRAMA, FICTION, PHOTOGRAPHS, POETRY

Berger: *Little Big Man.* Fawcett 1964/70 95 cents.
Brandon: *The Magic World.* Morrow 1971 $2.50.
Borland: *When the Legends Die.* Bantam 1963/69. 60 cents.
Corle: *Fig Tree John.* Liveright 1934/71 $2.45.
Cronyn: *American Indian Poetry, Anthology of Songs and Chants.* Liveright. $2.75.
Fall: *The Ordeal of Running Standing.* Bantam 1970 95 cents
Kopit: *Indians.* Bantam $1.25.
Kroeber: *Almost Ancestors: The First Californians.* Sierra Club 1968 $3.95.
LaFarge: *Laughing Boy.* Sentry 1929/63. $2.45.
Momaday: *House Made of Dawn.* Signet 1966/69. 95 cents.
Richter: *Light in the Forest.* Bantam. 1953 60 cents.
Rothenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North Americas.* Doubleday Anchor. $3.95. 1972.

A NEW BOOKLET illustrated by Kahonhes from the Six Nations Museum, is ready:

— THE MIGRATION OF THE IROQUOIS

tracing ancient history and government in words, pictographs, and drawings. Price : 50 cents plus 15 cents mailing costs. Also available in quantity for schools.

POSTERS: Poundmaker, Sitting Bull, Chief Joseph, Three Horsemen are available now. We expect Grandma Hunter and Genocide in South America back from the printers anyday now, as well as the poster in this issue, The Zuni Governor. Send us a dollar and we'll send three of them — your choice or ours. Quantity prices on request.

Don't just
sit there and
complain--
Let's do
something

BOOK DISPLAYS FOR SALE: We can supply special display of books, usually one each of several hundred titles, or several copies of each of best-selling Indian books. The display would be good in craft stores, bookstores, at powwows, for bazaars, Indian weeks, meetings of librarians.

The books are sent on consignment at a 20% discount. Any unsold books can be returned for full credit, although we have to be guaranteed at least $100 worth of sales just to cover our costs of handling.

IROQUOIS SOCIAL DANCES: Three Volumes I, II, III. $5.00 each. Iroqrafts Albums.

PONCA PEYOTE SONGS: Volume One, and new this month, Volume Two. For Native American Church members and other people respecting this religious music. $5 in LP each volume, or $6.00 in cassette or 8-track.

CUSTER DIED FOR YOUR SINS: an LP stereo-album by Floyd Westerman, setting Vine Deloria's book of the same title into highly listenable music. $5.

NAVAJO GIFT SONS AND ROUND DANCE — an Indian House LP recorded at Klegetoh. $5, or $6 for cassette, 8-track.

WILLIE DUNN — a new album, produced by White Roots of Peace. Includes Ballad of Crowfoot, Louis Riel, Charlie Wenjack, and other of Willie Dunn's songs, plus traditional Cree music by Jerry Saddleback. $5. Not available until June 15.

OTHER ALBUMS AVAILABLE: *$5 each.*
Songs of the Muskogee Creek, volumes one and two
Round Dance Songs of Taos Pueblo, volumes one and two
Comanche Peyote Songs, volume one and two
Navajo Round Dance
Navajo Sway Songs
Taos Round Dance, volumes one and two
Navajo Skip Dance and Two-Step Songs
Sounds of Indian America: Plains and Southwest
Kiowa Church Songs, volume one.
Kiowa 49 War Expedition Songs
Ditch-Cleaning and Picnic Songs of Picuris Pueblo

CASSETTES AND 8-TRACK AVAILABLE: *$6.00 each*
Kiowa Church Songs volume one
Ponca Peyote Songs volume one and two
Navajo Gift Songs and Round Dance
Kiowa 49 War Expedition Songs
Ditch Cleaning and Picnic Songs of Picuris Pueblo

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

JUNE 1972

Strawberry Moon

Oji-bway

Oji-bway

Odaemene.Geezis

Our ideas will overcome your ideas. We are going to cut the country's whole value system to shreds. It isn't important that there are only 500,000 of us Indians... What is important is that we have a superior way of life. We Indians have a more human philosophy of life. We Indians will show this country how to act human. Someday this country will revise its constitution, its laws, in terms of human beings, instead of property.

Vine Deloria, Jr.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1782: A combined force of Shawnee & Delaware men routed Col. William Crawford & his forces ... one of a series of attacks in retaliation for the slaughter of a village of friendly Delaware people in May by land-hungry Pennsylvanians. **4**	1970: The Pit River movement occupied their lands taken by the U.S. and which Pacific Gas and Electric now claims to own. **5**	1970: The Pit River occupation ends temporarily, as police arrest 34 Indians near Big Bend, California. **7**	This calendar is compiled by Doug and Connie Bradway. Additions of dates, suggestions, are welcome. Write AKWESASNE NOTES. The 1972 calendars with drawings by Kahonhes are now completely sold out. There will be a 1973 calendar for $2, available in November. Indian groups should plan now to use the calendar for fund raising, and should place advance orders.	1833: "The Black Hawk Purchase". U.S. Government took a strip of land in Iowa along the west side of the Mississippi River in an effort to punish the followers of Black Hawk. In return for this cession of land, the Indians were given a $20,000 annuity for 3 yrs, 40 kegs of tobacco & 40 barrels of salt, plus payment of some debts. **1**	1924: An act of the U.S. Congress made all aboriginal people born in the continental U.S. citizens of the United States. Some Indians were happy to be eligible for citizenship, others did not want to give up their citizenship in their own Indian Nation. Taking away a person's nationality is contrary to the United Nations Charter of Human Rights. **2**	1778: A combined force of Iroquois and British attacked revolutionary troops in Wyoming Valley, Pennsylvania, killing 360 of their enemies **3**
1970: Pitt River Indians add a $5 billion damage suit to their claim to 3.5 million acres of North West California. 1970: Richard Oakes, Mohawk leader of the Alcatraz occupation, was brutally beaten in San Francisco in an unprovoked attack. 1971: An armed force of marshals & Coast Guardsmen forced Indians of All Tribes to vacate Alcatraz Island after 19 months of occupation. **11**	1961: American Indian Chicago Conference: 210 tribes & nations represented. Declaration of Indian Purpose was drawn up for presentation to the U.S. Congress. **12**	1866: Red Cloud, the great Oglala chief, left the peace conference at Fort Laramie when it was discovered that the whites were going to build forts on the Bozeman Trail whether the Lakota people agreed to it or not. **13**	1971: Indians of All Tribes react to their removal from Alcatraz by seizing an abandoned Nike missile site at El Cerrito, California, for temporary housing & cultural center. 1971: Clinton Rickard, grand president of the Indian Defense League of America & champion of Indian causes, a chief of the Tuscarora Nation passed into the spirit world. **14**	1799: GanYoDieYo, known in English as Handsome Lake, had the first of a series of visions while lying ill in Cornplanter's house. He dreamt, woke, then fell into a trance which lasted 7 hours. He was ordered to preach to his people to save them from corruption & degradation. **15**	1763: Senecas attacked Fort Venango, 80 miles north of Fort Pitt and destroyed its garrison. **16**	1838: The start of the "Trail of Tears". The first group of Cherokees started their westward journey of 1,200 miles on foot with inadequate provisions. 1876: Crazy Horse with a combined force of Sioux & Cheyenne defeated Gen. Crook & his soldiers on the Rosebud. **17**
1763: Senecas capture Fort LeBoeuf. 1934: Wheeler-Howard Act, better known as the Indian Reorganization Act, provided for each tribe to organize and adopt a constitution. **18**	1970: Pit River Indians attempt to make a citizen's arrest on the president of Pacific Gas & Eleotric Co. on trespassing charges, but they were unsuccessful. 1971: People of his Mohawk Nation & Indians from other parts gathered at Akwesasne to honor Ray & Christine Fadden for their lifelong efforts to keep alive Indian culture & tradition. They are owners of the Six Nations Museum, Onchiota, New York. **19**	1675: When an angry group of young Wampanoags came into Swansea, Massachusetts, and shot some cattle, the frightened settlers flocked to a garrison house, abandoning their homes to the Indians who remained for several days. **20**	1763: With the abandonment of the isolated Fort Edward Augustus at Green Bay, Wisconsin, the British had lost every Ohio Valley and Great Lakes post except Detroit and Fort Pitt, both of which were then under seige. All this had happened in less than two months. 1971: The Anglican Church of Canada cited this day to be National Indian Day of Prayer. **21**	1971: Indians of All Tribes disrupted the Koshare Dancers, a white Boy Scout group who claimed to dance "even better than the real Indians" in a performance at Walnut Creek, California. **22**	1675: An English youth from Swansea, Mass. wounded a Wampanoag Indian, drawing the first blood of King Philip's War. 1863: Gen. Carleton set July 20 as deadline for Navajo removal to Bosque Redondo. All Navajo people who didn't voluntarily enter this concentration camp would be considered hostile. When July 20th came, no one had surrendered. 1970: 250 Indians seize a lighthouse in Michigan's upper peninsula. **23**	1874: Quanah Parker led 700 men to Texas to fight buffalo hunters who were slaughtering the herds. **24**
1876: Battle of the Little Big Horn, where thousands of Indians gathered for religious ceremonies were attacked by the 7th Cavalry under Gen. George Custer. He lost. 1970: Oglala Sioux hold Sheep Mountain to protest lands taken from them by the U.S. Government for a gunnery range in World War II and never returned. **25**	1925: Deskaheh, Cayuga nationalist patriot, died in exile from Canada after years of work to maintain sovereignty of Iroquois Nations. **26**	1804: Secy of War Henry Dearborn authorized Gov. Wm. Henry Harrison of Indiana Territory to try to get Sauk & Fox Nations to sign away lands on both sides of the Illinois. 1874: Cheyenne, Arapaho, Kiowa & Comanches attack "Adobe Walls" to drive buffalo hunters off Indian land. They failed because they could not match the use of telescopic-sighted rifles. **27**	**28**	**29**	1831: Although defeated in an unjust war, Black Hawk's people signed "Articles of Agreement and Capitulation" in which they promised never to return to Saukenuk, cease all communication with the British, submit to the authority of Keokuk & grant the U.S. the right to build roads across their lands in Iowa. 1834: Indian Trade & Intercourse Act passed, spelling out the power of the Interior Department and the Bureau of Indian Affairs over Indians. **30**	THIS CALENDAR will be published in 1973 by White Roots of Peace. It will have photos, art work and additional material. Readers are invited to send in additional dates to be remembered, explanations of events and suggestions to: Doug & Connie Bradway AKWESASNE NOTES Mohawk Nation via Rooseveltown, N.Y. 13683

MAY 1972

BEHOLD, MY BROTHERS, THE SPRING HAS COME; THE EARTH HAS RECEIVED THE EMBRACES OF THE SUN AND WE SHALL SOON SEE THE RESULTS OF THAT LOVE! EVERY SEED IS AWAKENED AND SO HAS ALL ANIMAL LIFE. IT IS THROUGH THIS MYSTERIOUS POWER THAT WE TOO HAVE OUR BEING AND WE THEREFORE YIELD TO OUR NEIGHBORS, EVEN OUR ANIMAL NEIGHBORS, THE SAME RIGHT AS OURSELVES, TO INHABIT THIS LAND.

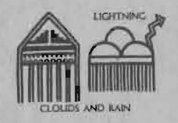
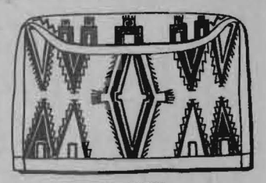
YET, HEAR ME, PEOPLE, WE HAVE NOW TO DEAL WITH ANOTHER RACE -- SMALL AND FEEBLE WHEN OUR FATHERS FIRST MET THEM BUT NOW GREAT OVERBEARING. STRANGELY ENOUGH THEY HAVE A MIND TO TILL THE SOIL AND THE LOVE OF POSSESSION IS A DISEASE WITH THEM. THESE PEOPLE HAVE MADE MANY RULES THAT THE RICH MAY BREAK BUT THE POOR MAY NOT. THEY TAKE TITHES FROM THE POOR AND WEAK TO SUPPORT THE RICH WHO RULE. THEY CLAIM THIS MOTHER OF OURS, THE EARTH, FOR THEIR OWN AND FENCE THEIR NEIGHBORS AWAY; THEY DEFACE HER WITH THEIR BUILDINGS AND THEIR REFUSE. THAT NATION IS LIKE A SPRING FRESHET THAT OVERRUNS ITS BANKS AND DESTROYS ALL WHO ARE IN ITS PATH.

WE CANNOT DWELL SIDE BY SIDE. ONLY SEVEN YEARS AGO WE MADE A TREATY BY WHICH WE WERE ASSURED THAT THE BUFFALO COUNTRY SHOULD BE LEFT TO US FOREVER. NOW THEY THREATEN TO TAKE THAT AWAY FROM US. MY BROTHERS, SHALL WE SUBMIT OR SHALL WE SAY TO THEM: "FIRST KILL ME BEFORE YOU TAKE POSSESSION OF MY FATHERLAND..."

Tatanka Yotanka, Sitting Bull

Arrival of the Duck

Oo Pinoweye Pisim (Cree)

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1763: Pontiac, Ottawa chief, led his warriors on an unsuccessful attack on Fort Detroit. However, it led to many successful attacks upon British forts subsequently, leading to England's loss of the West. 1859: Gold discovered in Colorado, bringing more people west to explore illegally Indian lands. **7**	1825: William MacIntosh, chief of the lower Creeks, fought for the Americans in the War of 1812. He was a prominent leader in the Battle of Horseshoe Bend in Alabama. For his part in selling off Creek land east of the Mississippi, he was sentenced to death by the tribal council, and on this date was executed. **1**	1585: First English settlement in America founded on this date on Roanoke Island, Virginia. This settlement failed, and all inhabitants mysteriously disappeared. **2**	1877: Gen. Howard and his commissioners met with Chief Joseph of the Nez Perce and tried to force the Indians to surrender their homeland and remove to Idaho. **3**	**4**	1875: Kicking Bird, Kiowa chief who established the first school for the Kiowa in 1873, died suddenly from poison. 1877: Crazy Horse, after a very hard winter and great suffering among his people, arrived at the Red Cloud Agency to see Gen. Crook. Altogether there were more than 800 people, 145 lodges, 1700 ponies in a procession two miles long. **5**	 **6**
1725: On this date, the white man succeeded in ending Indian resistance in New Hampshire. Paugus and 80 men from the Pequaket, Saco and Ossipee tribes of the Abnaki (all those Paugus could muster) were defeated in a day-long battle with Mass. Militia. Paugus and about 50 of his men were killed--and this was the end of the Indian in New Hampshire. A few scattered families remained but most of those left alive fled to the Iroquois Confederacy in N.Y. **8**	1970: People of the Mohawk Nation at Akwesasne (with a little help from their friends) liberated Stanley Island in the St. Lawrence River. It was held by the mayor of a nearby town who leased it from the Indians for $6 a year, and who leased it from the Federal Gov. of Canada as trustee for the Indians for $6 a year, and who sublet it to cottagers for $200 or more each. **9**	**10**	**11**	1971: Michigan's Indian fishermen rejoiced as the result of a state Supreme Court decision reaffirming their rights to fish under their 1854 treaty. **12**	1912: Supreme Court decision upheld Indian exemption from taxation was a property right that had become vested in exchange for a valuable consideration. 1936: Muckleshoot and Puyallup tribal constitutions were approved by the Secretary of the Interior. **13**
1832: WAR AGAINST BLACK HAWK BEGINS. General Atkinson and his troops encountered a party of 40 Indians led by Black Hawk near Dixon's Ferry. When he attempted to surrender, Black Hawk was fired on by the militiamen. He fought back, and his small band won a victory. **14**	1970: Valerie Bridges, age 20 but a seasoned veteran of Washington State fishing struggles, was found dead in the Nisqually River. **15**	1763: A band of Pontiac's Ottawas and Hurons surprised the English garrison at Fort Sandusky on Lake Erie and captured the post. 1864: With orders to "kill Cheyennes whenever and where ever found," Lt. G.S. Eayre and 54 men murdered Chief Lean Bear and his son who had riden out in peace to greet the troops. 1971: Twin Cities Naval Air Station in Minneapolis occupied by A.I.M. members under provisions of a Sioux treaty **16**	1884: Organic Act of 1884 provided basic protection of lands for the Alaskan Natives. It is this protection which the Alaskan Natives are still seeking. **17**	BEADWORK ON CLOTH, DENE **18**	1676: Capt. Turner surprised King Philip's men at the Great Falls on the Conn. River but was killed in the attack. 1868: According to the terms of the treaty between the Lakotas and the U.S., the military evacuated all forst mentioned and all work within the area. **19**	1862: US Congress passes Homestead Act granting 140 acres of western Indian land to settlers at $1.25 per acre. **20**
1910: DEATH OF GERONIMO, APACHE CHIEF. **21**	1873: Kintapuash, also known as Capt. Jack, a sub-chief of the Modoc People, surrendered in the Modoc War when his men dwindled to only 80 against the 1056 regular army troops of the US. After his surrender, he was imprisoned on Alcatraz, and later executed. 1956: The US Senate voted to recognize 40,000 Indians who live in and around Robeson County, N.C. as the Lumbees. **22**	1838: By this date, the entire Cherokee Nation had to vacate their lands on the Atlantic seaboard and go to live west of the Mississippi or be forcibly removed. General Winfield Scott was appointed to remove the Indians. On this day, with the help of 7,000 troops, he started rounding up the remaining Cherokees and herding them into 11 stockades. **23**	**24**	1636: Capt. Mason, with Mass. militia attacked the Pequot Fort and burned the village, killing an estimated 500 women and children. 1938: A delegation of Seminole Indians met with agents of the US Government. This was a particularly significant meeting for it was the first voluntary recognition these Indians had accorded the US since termination of the last Indian uprising almost 90 years before. **25**	**26**	1763: Another war party from Pontiac's forces at Detroit, joined by Miami men, forced the surrender of Fort Miamis on the present site of Fort Wayne, Indiana. **27**
1830: Removal Bill signed by Pres. Jackson. The southern Indians (Cherokees, Creeks, Seminoles, Chootaws & Chickasaws) were offered the "privilege" of exchanging their ancestral lands for territory west of the Mississippi River in the country of present-day Oklahoma. They were given no other laternative than death to escape the enforced removal. **28**	 COMANCHE PAINTED RAWHIDE BAGS **29**	1778: Joseph Brandt, Mohawk Chief, and 300 Iroquois men attacked Cableskill, New York. Being forced to take one side or the other in the Revolutionary War, they had sided with the British. **30**	1779: George Washington orders General Sullivan to wipe the Iroquois from the face of the earth ... "not to be merely overrun, but destroyed." **31**			THIS CALENDAR will be published in 1973 by White Roots of Peace. It will have photos, art work and additional material. Readers are invited to send in additional dates to be remembered, explanations of events and suggestions to: Doug & Connie Bradway AKWESASNE NOTES Mohawk Nation via Rooseveltown, N.Y. 13683

NOTES: This is a request for support from the Indian movements of the East Coast, or any support we can get. We of this Federal Reformatory are desiring and requesting a Native American culture course. The Institution says there are no funds. We have problems of individual prejudices of staff members.

Any letters sent to the warden, Marvin Hogan, or the associate warden, Bruce Grant, would help us show we have the support of the people on the street, and that we are not to be stepped on. Plus it would hopefully cause them to change their minds. The Native Americans of this institution thank you for your support.

Arthur T. Barefoot Jr. 34253
POBox 1000
Petersburg, Virginia 23803

NOTES: I read your article on Black Mesa and the way in which various tribes are set against each other by white schemers aiming to get a hold of water for irrigation and industrial purposes. This is likely to get worse before it gets better.

This insane system has been paving over some of the best agricultural land in the U.S. and in the world. Right here in Contra Costa County, California, suburbia is eating up apricot, pear, and peach orchards at an incredible rate. LAst year they were groves. This year they are cleared. Next year they will be full of monster factories, marching suburban dwellings, gas stations, and shopping centers (temples of greed.)

Alameda County used to be one of the best fruit producing areas in the state — now it is wall-to-wall cement. At the same time, while destroying the land, white man's "civilization" makes a way of life which requires more and more energy from electricity or gasoline to get through the day. People should understand that the "high standard of living" is a lousy substitute for living in harmony with one's fellowman and nature.

Anything that threatens the Hopi way of life threatens all of us. If Black Mesa dies, it will be a coffin for many millions.

Maurine Stover
Pittsburgh, Pennsylvania

NOTES: I, being of an admixture of Indian, white, and possibly black heritage, feel that I must take issue with the letter by Jack Hoyt in the Late Winter issue, for his statement that the American Indian should not accept the Black Peoples of America as "Brothers" nor give or join in recognizing the many problems Black American "Brothers" are presently striving to secure fair treatment and equal rights on.

I believe that the American Indian — and the Black Peoples of America — MUST to be sufficently successful, strive for equality and full recognition as first class citizens TOGETHER, using the motto, "United We stand, Divided we fall."

For are not the Black — and the Indian — of a like herritage? Did not, before the coming of the white man and his so-called Christian religion the native of Africa and the native of America have like cultures and standards of living which gave each people the nearest to a perfect balance of nature?

Do not many of the Black Americans here in this country have Indian blood in them? Did not, in the past, many black, ex-slaves settle and gain full tribal membership with many of the various tribes of Indians?

For better or for worse, these Black People's now living here in America are now Americans and the American Indian should give freely of kinship to those Black Americans who desire such kinship.

Charles Terry
Auburn State Prison, New York

NOTES: I am an Anglo of English-German descent. From studying pre-modern European history, I have gained a knowledge and a sense of pride in my ancestors and their accomplishments as well as an understanding of their later injustices to their fellowmen. But I can no more feel a personal shame for what wrongs anyone has done in the past than I can take credit for what good they did. Nor do I believe anyone should. I am me; I am now. I cannot change the past, but I have the potential to improve the present and the future.

It is not easy for me to truly respect any Anglo today who feels no honor in his heritage and therefore in himself and what he is. . .

In 1972, there is a greater than ever need for people of different heritages to have a mutual understanding and respect for each other. But before this is possible, there must first be *self*-understanding and *self*-respect of each man for himself and for what he is. The time is now for the first Americans to stand up and recognize themselves, and be recognized, and to walk again with the self-esteem and dignity of their fathers.

Roger Whitmore
Lima, Ohio

NOTES: Four years ago, the Great Spirit placed us on this trail.
We slept on the raw prairie
floor amidst cold winds and blizzards.
We lost much weight.
We ate grasses and seeds.
We knew not where or
how anything would come.
Our sage brush cooking fires
Were often blown away
By Father Wind.
We hauled our water across the prairie
In a child's wagon.
In one year we built Thunder Mountain House
from Whiteman's throwaways
We were attacked by
Vandals, by the venomous
All manner of lies were told about us.
Many learned to know us by our works.
We now, through the Great Spirit's strength,
Have a three-story monument building.
The arid desert has blossomed
where only four years ago only sparse
short sage grew.
Now there are fruit trees
Many gardens
We would that our will always
Be the Great Spirit's will
That this place, Thunder Mountain,
that we know is the doorway,
Spread its shield to meet the
Shield of the Great White Roots of Peace.
It is a refuge for many children of all colors.
We find ourselves teaching the
Whiteman's children how to live,
to respect themselves as a living spirit.
We are building an Indian Spiritual City.
We need Indians of good spirits to
Help.

Rolling Mountain Thunder
via Imlay, Nevada 89418

BROTHERS AND SISTERS: The American Indian Heritage Group was formed behind prison walls in the hopes that, through being and working together, we could keep each other from returning to this dead, dreaming monument to society's failure to man.

We recently received permission to hold a Native American Studies Class on Friday nights between 6 and 9 p.m. However, we very much need an outside instructor to come in and teach us what we should know. Also, we need outside persons to come to our regular Wednesday night meetings to help us obtain our goals such as a halfway house for Indians leaving prison, incorporation of our group, the Native American Studies Class, and also an alcohol and drug prevention program.

Outside participation is an important factor in building socially-accepted traits which will allow Brothers leaving here to have outside contacts so that they will be able to carry on in the movement once they hit the streats.

Your newsletter is the most sincere, warm, loving, informative and all-embracing truths I have ever read. Thank you very much for just being yourselves.

T. Scott Ferguson, Secretary
American Indian Heritage Group
Box A-E (California Men's Colony)
San Luis Obispo, California 93401

NOTES: Thanks for exposing the museum situation in Regina and Toronto. The battle is not yet over. Letters of support are needed to help us open the myopic eyes of the museum people.

Peter Frank
Oakville, Ontario

(The Provincial Museum in Regina has apparently removed the child's bones from display, and an Indian burial is being arranged. But the Royal Ontario Museum, Toronto, Ontario, still has items stolen from Sitting Bull which should be returned to Oglala medicine people. Letters should be addressed to Dr. E. Rogers at the museum, copy to this paper. The Editors)

NOTES: A couple of months ago, I had the pleasure as secretary of the Conferlerated Indian Tribes here at the Washington State Prison to attend an all-Indian and Chicano conference. Present were some of the most beautiful Indian men I've ever met.

Floyd Westerman? He was so real and told it like it was. The songs he sang tore my heart apart and showed just how beautiful it is to be Indian.

Another man I have learned to admire greatly because of his realness and his concern for his Indian people. Bernie Whitebear: a man of his word.

Larry E. Attebery 025803
Walla Walla, Washington

FRIENDS: At this time we are out of smoked salmon, and we will probably remain out until the fall salmon runs have begun.

We'd like to take this time to thank you for telling people about us, as we've received quite a few orders from the coverage you gave.

Sid Mills
Frank's Landing Indian Fisheries Co-Op
Box 467A
Nisqually, Washington 985

PEACE! We would like to have entertainment here, and should you know of groups or people for such who would like to come and entertain the inmates here, please contact the Protestant chaplain who will present the matter to the Superintendent. He is Rev. Dr. Eligius G. Ranier, Box 149, Attica, N.Y. 14011.

Henry Walker 20357
Attica State Prison

FRIENDS: In our city garden we have tried to preserve some of the natural beauties fast disappearing from our neighboring forests and lands. We have a bog garden, and we want to purchase some tubers or seeds from the Wappato plant. Can you direct us to a source?

Elizabeth L. Sale
6825 SE Stark
Portland, Oregon 97215

BROTHERS: Will we fit into society after leaving this place? Will we be the same people we were, or should we give up our pride and identity for the sake of rehabilitation? When will our own people stop taking a negative attitude?

I think it's time that our people realized that there has to be a definite change. By change, I mean to try and establish communication, not just through letters, but actual participation in our endeavours.

Our people who hold some kind of position and who have influence are totally bypassing us for so-called "priorities". If only these people stopped long enough to contemplate the difficulties we natives have to overcome after being released from institutions.

I think white society and the penal reform system have done their utmost to try and find the answer for the incarcerated native people. Isn't it about time the native people stepped in and took a hand in trying to resolve this situation?

We, the inmates here took it upon ourselves to try and establish a halfway house, which will be known as Poundmaker's Lodge. But we need help and understanding, not sympathy from our people.

Grant Severight
Native Brotherhood
Box 160
Prince Albert, Saskatchewan

NOTES: Your paper is great. The job you are doing is necessary. It seems to tie the whole country together — not only for Indians.

Gail Rapoza
New Bedford, Massachusetts

NOTES: I am a high school student. I have been trying to get my school to purchase books which tell the truth about the government's past and present actions. The few books our library has are the "noble savage" type. The history resource center contains three books which have sections on the Indian. Teachers have given me every bull line imaginable.

My present history teacher will not allow me to even bring up the Indian during class. I have spent several weeks being told what a great mar Andrew Jackson was. I have just been told that everything the government did and does is justifiable. I was also informed that might makes right.

As my term paper is the history of the U.S. Indian policy, I expect all hell to break loose.

I need your help. Would you please send a copy of your excellent paper to my high school library. I will continue to do my best to change the racist policy of the school I attend.

David Bosco
Newtown Square, Pennsylvania

NOTES: There are Indians in the Armed Forces, alone, confused, and denied the right to be their true selves. I am one.

I cannot live a soldier's life. Is it necessary for me to kill and possibly die for the freedom, democracy, and equality denied my people? Is this the only way to become a warrior? I need your help, brothers and sisters, for I am troubled and undecided.

Obligations. Today my first sergeant told me I have an obligation to the Army that comes before any of my personal obligations whatsoever. Me, Native American, believer of the False Face, Confederacy of the Iroquois, Oneida in nationality, obligated to this country? Why? Because I have been educated here? Because I'm the bad guy in America's past?

Myself, I am denied the right even to wear my hear long and dress the way my ancestors dressed merely because I'm in the Army. If I were a true warrior, I would appear as my ancestors. Why are pictures of my people's warriors in the past used, showing them being defeated, as a morale builder for Basic Trainees? Why must I waste two years of my life in the very force that nearly wiped out my people? Even today, the National Guards have marched against my people.

To my people, I am a man. To the Army, I am a statistic.

An Oneida
U.S. Army

NOTES: I am one who is re-collecting from this world, piece by piece, the knowledge of our way of life and the pride of our elders. Although it is hard, the Great Spirit, Wakon Tanka, is there to give the strength and guidance which I need in these times.

I have also learned that in keeping the Ancient Circle unbroken, the fire must be kept alive, well within ourselves, or we be lost to our natural ways, and to our cause.

Continue your duty, as it is also to you we look for added strength, and a stronger heart.

Owen Yellow Shield
Wounded Knee, South Dakota

NOTES: This letter is to introduce ourselves, the Native American Brotherhood, a newly-established Indian organization at the Arizona State Prison, Florence, Arizona.

Our primary purpose for organizing this group is to share our knowledge of programs available for self-betterment and expand our resources for further academic, vocational, and cultural education (in and outside of prison) and better job placement and living conditions upon release.

Currently, we have 44 members listed on our roster.

We are permitted a maximum of ten outside guests at each of our meetings, and we cordially invite interested outside persons to attend. Meetings are held each Friday from 7 to 9 p.m. Women, persons under 18, and recently released ex-convicts are not allowed to attend. Persons wishing to attend should contact Charles W. Hogan, sponsor, at the prison so that clearance can be arranged.

Edwin Miguel, Secretary
Arizona State Prison Native Brotherhood
Florence, Arizona 85232

NOTES: Always got and read the NOTES with mixed feelings because it is hard to read without reaction, most of it bad in the sense that it brings up unhappy things so much.

Sure there has been some good news somewhere. A paper that records only the unhappy hours is a bit one-sided.

There have been efforts to change things. Where successful, these should be recorded. Things happen outside the immediate white-Indian relationship which affect us all.

Unfortunately, there is a tendency to dismiss every objection to the status quo by labelling it something that is distasteful to the majority. At present, this is Communism. Protest, and you are labelled a Communist. This lets people with guilts assuage them by calling you a Communist.

So I say be very careful. You must not adopt the vocabulary of the Marxist group. You must watch your actions and be sure of the background when you make a statement.

Communism has its racism as well as other faults. The tragedy of today is that we are being forced into one camp or the other. We can only hope that there may be some other alternative. This alternative may well come from a group such as the American Indian.

What are Indian values? A strong sense of individualism. A strong sense of religion. A strong sense of art in everyday life. A strong sense of the need for harmony. A strong sense of poetry. A strong sense of the basic nature of Man, not yet lost under the pressures of a thousand years of being governed by people you don't know and can't see.

This past year has been pretty good. We organized the Association of American Indian Physicians. A group has proposed a central coordinating alcoholism and drug abuse committee to be based in Salt Lake City. The various groups are showing a sense of unity. A camper group is working towards a national camping organization and reserves will have coordinated camping grounds for the general public. Textbooks are being reconsidered and the hangovers from the 17th century are being taken from them.

Dr. Tom Whitecloud and family
Avenal, California

MY BROTHERS: On behalf of our culture group, North American Indian Tribes, as well as the rest of the Leavenworth readers who enjoy your fine publication, I wish to express our appreciation for AKWESASNE NOTES. It surely ranks as the undisputed leader in its field.

Hopefully, continuance of its timely content will serve as the unifying spirit so vital in our struggle to regain a stature of dignity.

One thing of interest here concerns a rather unique sense of mutual recognition by Indians and Chicanos alike. In varying degrees of awareness, we are seeing our people linked by a common bond of ethnic identity. Several of us are curious to know if this attitude of fraternal togetherness is being reflected in other parts of the country.

T.J. Graven,
c/o AZTLAN, c/o J.S. Palmquist
Asst. Supervisor of Education
United States Prison
Leavenworth, Kansas 66048

LETTERS

NOTES: We in Illinois are experiencing the awful tragedy of the land being gobbled up by the strip mines.

Farmers are having to sell and go into the city. None of the farmers get (in dollars) what the land is worth.

The countryside is looking like a cancer is eating it up. Many of the houses were so good and fit for people to live in but are in the path of the strip mine so are demolished. There are acres, thousands of acres, right around here lying idle, and yet — so many people need a place to live.

We have tried to save old cemeteries where soldiers, pioneers have been buried. The strip mines take the land. It is like a foreign army came in and destroyed the land. To appeal and get results from our senators is futile. We haven't had any luck.

O yes, the strip mines have their side of the story, and we are only poor people trying to SAVE the land. Seems like the rich or corporations win all the time. It isn't right. It isn't fair.

Isn't there somebody who will stand up for the poor?

Mrs. Charles Hovenden
Elmwood, Illinois

(Felix Cohen said the Indian was like the miner's canary, the warning bird whose death indicated poisonous cases that would soon kill the miners. Mrs. Hovenden writes of Black-Mesa-In-Illinois, except it is poor white people instead of Indians who are the losers. Watch — the things happening to the Indians in 1972 will be happening to non-Indian American peoples in the years to come — this is the message from the canary. The Editors.)

NOTES: I read of your history and my heart is proud. I read of your struggle and I am sickened. To paraphrase a song, "I'm not red, but there are times when I wish I weren't white."

I only wish I could turn the clocks back and stop the Sand Creek's and the Washitas. There is little I can do besides write my letters and empathize with your fight.

David Jonson
United States Army

NOTES: I am interested in Micronesian education. Micronesia is a Trust Territory of the United States — thus the U.S. is, for all intents and purposes, the government of Micronesia. The U.S. has started to set up American-type schools for the native peoples there.

Although the people are culturally strong, the effects of this new influence is starting to weaken them. It is still in the beginning stages but it is easily seen that the culture is slipping slowly being replaced with Western values I want to save the culture. However, in order to save the culture, it must be "educated" to defend itself.

The people of Micronesia are very trusting people. They do not understand lies. They believe what the United States tells them. They are also peaceful people. It is not part of their nature to fight or even resist invasion. This is not to say that they are weak or stupid people. It is my understanding that some Indian tribes were and/or are much like the Micronesia people in this respect. The Indian tribes did not wish to fight the invading culture and consequently, their culture died.

Do you know of any ways for Micronesians to avoid this fate? Is it possible to educate a people like this to defend itself without, in the process, destroying a part of the culture? What sort of schools, teachers, curriculum and philosophy of education would facilitate this best? I realize that some of their culture must be sacrificed, but a sacrifice is much better than a totally dead culture.

Lynn Matthews
721 Mahiai St.
Honolulu, Hawaii 96814

NOTES: I am an anthropologist of the New Left, frustrated by my fellow anthropologists for their scientific and archaic approaches to fellow human beings.

Slowly, one by one, we are organizing into anti-imperialist, anti-colonialist, anti-racist factions, and schools of thought. I am fortunate: my recent contacts within universities have been promising.

We are grateful for AKWESASNE NOTES and we are urging others to subscribe, learn and teach the realities of modern America, putting the textbooks aside.

I am overwhelmed by the committment, language, and depth of your publication. Please know that we are here, working in our own way, with our own people, pushing serious and sincere moral and social commitment to one another.

Marguerite Joralemon
Somerset, New Jersey

NOTES: Since October I have been writing you for information and you do not reply. Don't you want your circulation to increase? If you do not, this seems rather a funny policy for a newspaper.

C.T. Robinson
Cannock, Staffs, England

(We apologize to the many people who write us whom we do not answer. We get about 600 letters each week, and sometimes we have to take a choice of answering mail — or putting out a newspaper. Just the same, we hope you do not stop writing. We read every letter, and our morale and strength in this difficult job is increased by your words. The news and information you send is helpful. All changes and additions to the mailing list are handled immediately. So, keep writing, and understand our reason for not replying. The Editors)

NOTES: Our school's name and mascot, "The Mohawks" has been under recent investigation by the members of our student body. Some members feel that the name "Mohawk" and its caricature which resembles that of the Cleveland Indians, is or may be derogatory and racist to the Indian Nation and culture. Other members feel that the name "Mohawk" was chosen for its virtues and is not meant to degrade the Mohawk Nation.

Please get us in communication with a Mohawk tribal leader and give us your judgment on the issue.

Stephen Cristy and Robert Berlacher
Maumee Valley Country Day School
Toledo, Ohio

(We're glad you asked. We would like to have our name back. The Editors)

SISTERS AND BROTHERS: We are just starting a newspaper by, for and about women and we will correspond with you. We would like material about Native Women in any form, photos, articles, poems, history, laws.

We must begin struggling against the incredible ignorance and racism of the women in Canada.

The Other Woman
Ellen Woodsworth
207 Ellis Ave,
Toronto 3, Ontario

NOTES: Your last was a great issue and a source of inspiration. Keep up the excellent work.

Sara Greensfelder
Committee of Concern for the Traditional Ind.
POBox 5167
San Francisco, California 94101

"Did you ever stop to think what will happen to Mrs. Red Eagle when you can no longer hit the trail?"

NOTES: Congratulations on the story of Fred Quilt (see page two of last issue).

Many people have said, "It can't happen here." Well, friends, I could and what's more, it did. I for one can't say what we should and can do about it, but we have to do something. If we don't, then Fred Quilt will have died in vain.

Fred Quilt's death is not particularly an Indian issue: it's the issue of every man, woman, and child.

Da-Na-Waq, Kilsokwa
Courtenay, B.C.

NOTES: To all the beautiful people who work so hard for the paper. My prayers are small, but constant, and I pray that the Great One will reach out and touch all of you in love and hope as you have touched us.

Patricia Marangoni
Martinez, California

NOTES: This summer, my friend and I are hitching across country and would like to visit and stay on an Indian Reservation for several weeks. I would like to know what the reaction would be from Indians, and what reservations it might be possible to visit. We're going in order to learn about and from Indians and to find ways acceptable to Indians that we can help.

Debbie Kaplan
238 Carlton Terrace
Teaneck, New Jersey 07666

NOTES: Judging from people's comments in your article "Indians vs. Indians" I guess a lot of people are against Russell Means' Chief Wahoo suit. However, I think what he's doing is a fantastic beginning. I hope he carried his campaign on to school textbooks and mass media.

I am the only Indian in my school and I am required to take American History. It's pretty obvious that the school system is getting away with a lot in teaching this Great White Father Propaganda.

People who can't see the logic of Russell Means' argument will have to wake up soon.

Louise Norrell
Ormond Beach, Florida

NOTES: We hope to find a way to trade you our skills and knowledge necessary in the technological world for your skills and knowledge necessary to being an ethical human being.

We cannot live on regrets and bitterness in the past. We can only vow that the future will not see such foul deeds repeated. I feel that everyone is given his race and circumstances in each life to learn a particular spiritual lesson. Time is running out, according to the prophecies of your elders, for the white man to redeem his sterile, cruel society.

Perhaps the only answer is for you to adopt the many sincere, young white people as earnest students to your way of life. Their skills will in turn aid you in your struggle for survival in the monstrous, spiritually deformed world of western, white technology By stooping to help your white brothers, even as they continue to starve and deprive your own people, you will again prove yourselves the spiritual leaders and brothers you have always been. In peace & hope,

Carl, Karen and Seth Pepper
Easley, South Carolina

NOTES: I am collecting material about trials or arrests of Indian and Chicano activists. I am a member of Amnesty International. At the June meeting, I am reporting on the situation today of ethnic minorities in the North America. I would be pleased to have information about Indian political prisoners.

Klaus Knitel
4 Dusseldorf 1
Worringer Str., 49, West Germany

NOTES: A few months ago, there was a shake-up on the Chilocco campus by the AIM organization. There was some criticism by one of the so-called leaders of the Five Tribes and by some students.

But now they are promised a new campus, college preparatory program, improved vocational skills program. The students who criticized AIM would be sitting in those little buildings if it had not been for the interest of outside people.

Susan Mills
Broken Arrow, Oklahoma

RARIHOKWATS: I've been reading your review of Shaking the Pumpkin *(Late Winter issue) with great appreciation for what you say there. Certainly you're able to state with "authority" much of what I've tried to get across: questions about the values inherent in the poetry & life, but also of the dangers inherent in works like my own. It seems absolutely necessary that these things be said; that there isn't any quick trip to Paradise, no trip at all that doesn't start with getting a sense of where each one of us is & has come from, or of the "creation" (as you would say) that still exists around us. You say it very well & I'd like to reprint the piece or something like it in* ALCHERINGA: *as a warning too of the ways in which that magazine may be misunderstood or misused.*

My own poetry most recently has been into tribal sources of my own, so to speak: European & Jewish & absolutely necessary for me to reclaim: not only the years of the Book & The Law, almost not that at all, but the "primitive, uncivilized & pagan" thing my own grandfathers knew in the woods, that remained a subterranean presence I can still sometimes touch. No mere coincidence either that the saints & shamans of the Jewish "tribes" did in fact speak the language of animals & trees

would even beat
drums on wooden floors of
long houses in Ukraine

etc. So that a different language at surface may mask surprising universals of experience — the pain of reaching them being at this time very intense.

I'm also working now on a book of North American poetry from the "beginnings", which will try to make a new map of the whole process over here: to overcome some of the lies that the older anthologies have managed to perpetuate. But the first thing to be said there (among many things) is that the primary poetry of the continent (the "classics" in the Confucian sense of it) is Indian and sacred; that it remains the only "real" poetry of the continent until maybe Whitman, maybe always, or until we change our own lives; and that this isn't a question of sentimentalizing the Indian past, etc., but that we poets & others can no longer allow Bradstreet or Wigglesworth etc to fill our anthologies (which should themselves be sacred books) while Popol Vuh & Walum Olum, Netzalhualcoyotl & the Peacemaker aren't even mentioned as spiritual /poetic powers which aren't exotic (as that bad colonial versifying is) but at the mainstream *of human experience: real poetry and real life that the rest of us are only just beginning to recover.*

Jerome Rothenberg, Editor
ALCHERINGA:
600 W 163rd St.
New York, N.Y. 10032

NOTES: You put together a very professional and gut-involving paper. I use it with my school class — grade one Dogrib kids — read it to them.

Ken Burnett,
Rae-Edzo, North West Territories

NOTES: To complete a liveable cycle of life between two diverse cultures such as Indian and "white", there must be givers and takers. The takers seem to understand but little.

The takers must possess, while the givers can only inherit. The possessor never owns, but the inheritor belongs to the generations. Since the possessors never own, jealosy is the instrument of motivation, but inheritance is never bothered with ownership. One culture lives in question, while the other lives in the answer.

Ranoies
Stewart's Point, California

NOTES: It is hard for me to put in words how wonderful a publication NOTES is. I am a librarian working with Indian materials, and your newspaper has been extremely important in all aspects of my work. But it is so much more than that too.

A beautiful spring and summer to you all,

Leah Kornbluth
Los Angeles, California

NOTES: In answer to Charles Greier's letter in an earlier issue. I agree that learning to pray never hurts anyone. But to tell little children their grandparents were guilty of witchcraft and were savage heathens certainly does hurt.

Communism is a shameful athiest bureaucracy and the Christian government here is a fascist bureaucracy. They are like two different houses built on the same blueprint, but painted different colors.

Great Wolf's Spirit
Rhode Island

NOTES: I'd like to bring the readers up to date on us here at Cooks Landing, Washington.

We first submitted our request for an appropriation of $234,000 to the House of Representatives Public Works Appropriations Subcommittee that handles appropriations for the Army Corps of Engineers. Seeing that the subcommittee and the Corps were going to pass the buck, Congresswoman Julia Butler Hansen immediately included the $234,000 in the House of Representative Subcommittee on Interior (BIA) budget appropriations. It passed, and was signed into law in August, 1971. I might add Congresswoman Hansen is a great lady to have as a Congressional representative (3rd district, Washington.)

Leo Alexander
Treaty Indians of the Columbia, Inc.
Cooks, Washington

i have walked in the world of white skin
and obeyed the red stop signs
i have talked to the two-tongued talkers
and signed on their dotted lines

i've been to their schools and their factories
where questions are never raised
i've been in their homes and their churches
where gold is the only god praised

i've learned to fear red in white faces
knowing what anger was there
i've seen fearing brothers spill red blood
for generals with golden hair

i've learned that white does not mean fair
that red equates with black
i never need look far for my foes
they're there when i turn my back

but, i've seen your energy, white man
and the short hours you keep
i know you'll grow tired long before me
and i'll just wait for your sleep

— Suzan Shown

THE WOLF

In the summer night
when silence reigned all
but the cricket's song
and the grey wolf's howl
with the moon
against the crimson sky
I would run barefoot
through the pine-crested mountains
by the crystal streams
that tumbled down
into chilly waters
where the deer came to drink.

Through the tall yellow grass fields
I would roam
I would follow the moon
and the grey wolf's howl
till the foggy blanket of dawn
ascended the mountains
then came sunlight
and I would wait
for the sunset
till the wolf howled again.

But summers turned
to bleakest winters
in the nightmare smoke
of starless skies
the brick roofs stand
where pines should be
my dreams are my mountains
and only thoughts call me
for there is no wolf.

In my mind now
I see the darkened uncertainty
of clouds shadowing the moon
the still mountains cry out
and splashing water tumbles down
the wind wails in the forlorn pines
across the crimson orange sunset
and in my heart the wolf howls
but this time I cannot go.

— Meryl

INDIAN CHILD

Children, gift from God, I pray
That you'll grow strong in every way.
That you'll be happy, also wise,
And see things through an artist's eyes.
You'll hear things through a poet's ears,
and learn to live with hopes and fears.
But most of all — right from the start
To feel things with an Indian heart.

— Bob Bacon

ETERNAL DUST

I know not the mirth
of my Nordic brother
nor have I his slender cypress-like figure
topped with silky blonde
as golden as the tassel of the maize.

I am short and round
and not even my eyes betray
four centuries of whip, of crush;
Indian like clay pottery.
But Nordic brother and I, of earth
White, brown . . . . but clay.

— José María Paredes

REUNION

We danced together once,
You who I am aiming at.
We ate venison on a cold plain once,
Fat rolling off our chins, we laughed
Our women across the fire in the starlight:
Remember the drum beat?
Hoyahey!

Then you went south to find the rice plants
and I followed the deer north
I heard you did well,
with many children plump
and yellow as the sun.
Not to boast, I did well too
across the ice-cap we found a land
Big with four-leggeds, too many to count
We hunted them all over.

I want to tell you this now!
Later, others came and attacked us.
First with lies, then with guns and lies.
We weren't prepared, and were wasted
Everywhere
Few are left
Now I follow the conqueror,
and he has brought me to your rice fields.

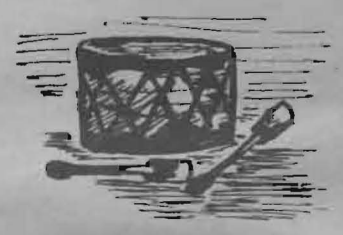
Who are these whites anyhow?
We danced once, do you remember?
The fire, the drum, the big sky
You who are falling on your knees
You who I have just killed.

Lance Garrett

OWL POWER

Seven times the sun rose
seven times the sun fell
Seven times of darkness
seven times of light
The owl shifted on his branch
the owl blinked his eyes
Seven times he made his sound
seven times he made his sign
Seven times he felt his hunger
seven times he thought of life
Silent now in dead of night
he swooped and caught his prey.

— C.C. Richey



I love you,
such simple truth
People of thousands of years.

I love you,
child of my womb,
Descendant of
People of thousands of years.

I love you,
man in my life,
maker of descendants of
People of thousands of years.

I love you,
this is Truth.
I love my
People of thousands of years.

Wicahpi Wiyakpa Win

Singing a song
with a bottle in your hand
times almost gone
who'll make the stand?
who'll take your place,
who'll know the song?
I have your face
but the song is gone
You had the song,
you had the grace:
my face grows long;
there is no trace.

Elliott V. Sampson

THE CEREMONY
(to dex westrum)

Happiness of the drumbeats
In the kivas of our people is loud,
And fast singing of the men
Stirs up shadowy figures in adobe houses.

Sad howling of a distant coyote
Is soft and fading. It is
Time for little ones to be put to bed.
Doors are closed and once more
Everything is still.
The drumbeat is soft and with
Murmuring of the singers
Our people rest for the big day coming.

With the shake of the rattle,
Men of the Kivas greet the rising
Of the morning sun.
Upon the horizon, the first break
Of day comes across the home of
The Great Spirits.
Sun streaks through a small
Opening bringing light to a dark room.
Our people rise, and soon the women
Walk briskly to and from the stream.
Little ones taught to rise with the sun
Are up in the way.
And with the yelping of pups
Here and there the big day is here.

— Art Batala

— Alaska 70
let the buffalo dance, and
the polar bears
beside a crashing crystal stream
sun burning all the trees
golden, golden
leaves floating down
let the buffalo dance again
O America,
have you forgotten your
father eagle?

Denise Lassaw

where you going little Indian boy?
walking in this world you know so little of.
walking away from the world of your forefathers.

where you at little Indian boy?
just saw that lonely look in your eyes.
just noticed the alienation in your walk.

— Tom LaBlanc